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*Travels in South Africa*

or

*A Second Journey*

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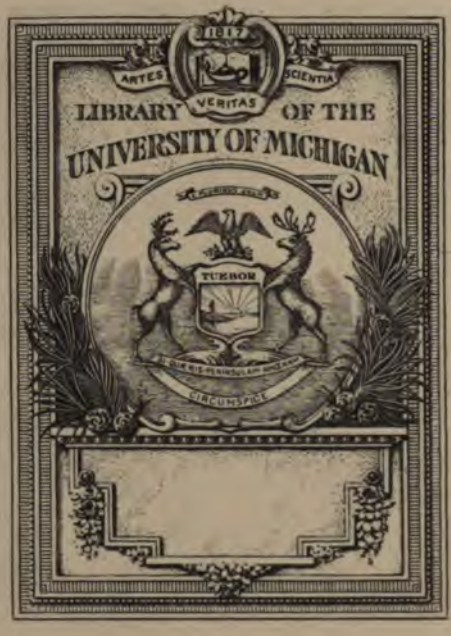
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# CAMPBELL'S TRAVELS.

*SECOND JOURNEY*

IN

# SOUTH AFRICA.

VOL. I.

*The Author's method of Travelling in the interior of South Africa.*

*London, Pub.d by F. Westley, Stationers Court, 1822.*

# TRAVELS

IN

# SOUTH AFRICA,

UNDERTAKEN AT THE REQUEST

OF THE

LONDON MISSIONARY SOCIETY;

BEING

A NARRATIVE OF

A SECOND JOURNEY

IN THE

INTERIOR OF THAT COUNTRY.

BY THE

REV. JOHN CAMPBELL.

WITH A MAP AND COLOURED PRINTS.

VOL. I.

London:

PRINTED FOR THE SOCIETY.

PUBLISHED AND SOLD BY FRANCIS WESTLEY, 10, STATIONERS'-COURT, LUDGATE-STREET

AND SOLD BY BLACK AND CO. LEADENHALL-STREET; WAUGH AND INNES, EDINBURGH; AND CHALMERS AND COLLINS, GLASGOW.

1822.

Johsnon Reprint Corporation
11 Fifth Avenue, New York, N.Y. 10003

Johnson Reprint Company Limi
Berkeley Square House, London,

DT
756
.C19
1967

Color plates were reproduced in black and white
in this reprint

*Landmarks in Anthropology*, a series of reprints in cultural anthropology
*General Editor:* Weston La Barre

First reprinting, 1967, Johnson Reprint Corporation
Printed in the United States of America

6 77/17-016

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# INTRODUCTION.

THE Missionary Society having deputed the Rev. John Philip, D. D. and myself, to visit their stations in South Africa, we left London on the 10th of November, 1818, and on the evening of the next day arrived at Liverpool, in order to embark for the Cape of Good Hope. We remained at Liverpool for a few days, which, through the kindness of our friends, were rendered very agreeable; and on the 18th of that month we set sail on board the Westmoreland, Captain Creery, belonging to —— Gladstone, esq. M. P. The party occupying the cabin consisted of Dr. and Mrs. Philip and two children, Mr. and Mrs. Maule, Missionaries for India, Mr. S. Toomer, and myself.

The weather being unfavourable we were detained in the Irish Channel till December 1st, during which time we crossed between England and Ireland not less than sixty times. At length a fair wind from the N. W. springing up, enabled us to proceed to sea. About noon the next day, an adverse gale from the S. W. arose, and com-

pletely checked our progress. Shortly after its commencement, the mainmast was found to be in a very damaged state. In consequence of this discovery, it was thought necessary to return to Liverpool, where we arrived on the evening of Dec. 5th; but so quickly was our mast replaced, that we set sail a second time, Dec. 10th, and being favoured with a fair and frequently with a strong wind, we crossed the tropic of Cancer on the 22nd of Dec., the Equator Jan. 8th, 1819, the tropic of Capricorn Jan. 20th; and on Feb. 26th landed safely at Cape Town, where, under the hospitable roof of my friends, Mr. and Mrs. Breda, of Kloof-street, I experienced a very kind reception.

The affairs of the Missionary Society, and the necessary preparations for a journey into the interior, detained Dr. Philip and myself in Cape Town until May 4th, when, accompanied by Messrs. Evans and Moffat, the Missionaries, we proceeded to visit the missionary stations, situated in the vicinity of the eastern coast, and within the colony of the Cape; these are Caledon Institution, formerly called Zurebrak; Pacaltsdorp, formerly Hooge Kraal; Bethelsdorp and Theopolis in Albany on the confines of Caffreland. As accounts of these parts of the colony have been given by Lichtenstein, Barrow, Latrobe, and also by myself, in a former journal, and as

reports, regarding these institutions, have been published by the Society at various times, it does not appear necessary to trouble the public with any farther details.

We had determined, after settling as far as was in our power the affairs of the missions in that part of Africa, to proceed to the stations beyond the colony; but a Caffre war breaking out, we were advised, by those who were the best acquainted with the state of the country, to postpone our journey for some time, and to wait the result of the contest; which advice we resolved to follow.

The business of the Society requiring the presence of one of the deputation in Cape Town, Dr. Philip returned to it about the beginning of September, and I joined him there on the 12th of November.

During my stay at Cape Town, we had various consultations relative to the propriety of visiting the missions at Griqua Town and Lattakoo, the result of which was, that, as matters of business would not well allow both of us to be absent from the Cape, for so long a period as a journey to Lattakoo would require, Dr. P. should remain at the Cape, while I proceeded to the interior. From many occurrences which afterwards took

place, we saw great reason for thankfulness that such a decision had been made. The objects of the Society in the interior were effected, while some evils were prevented, and much good produced by the residence of Dr. P. at Cape Town.

# TRAVELS, &c.

## CHAP. I.

### JOURNEY FROM CAPE TOWN TO BEAUFORT.

EVERY thing being prepared for our journey, we left Cape Town at ten A.M. January 18th, 1820. The party consisted of Mr. and Mrs. Moffat, myself, and the necessary Hottentot attendants. Some young oxen, that appeared never to have been under the yoke before, soon became so restive, that, notwithstanding the greatest exertions on the part of the Hottentots, at ten o'clock in the evening we had only proceeded about three miles beyond the Salt River, where we halted for the night.

The next morning we departed at daylight in order to reach water, but we found the oxen as difficult to manage as before, so that our progress was completely stopped. In this dilemma we were most opportunely relieved by some people who were driving wine-waggons, and who, no-

ticing our uncomfortable situation, came and said, that as our unbroken oxen were of the colour they wanted to make up a span (or set) they would give us some tractable ones in exchange, if we were not particular about the colour of them. As this was a point of no importance in our estimation we thankfully acceded to their offer, and were thus enabled to go forward with ease and safety. At eight A. M. we halted at a pool of brackish water. Thermometer at noon this day 82.

We travelled by Stellenbosh, Paarl, and Tulbach, till the 28th, when we arrived at the mouth of the Hex-river Kloof, after which the road was entirely new to me and to the people, as far as the Great Orange River. We dined with Mr. Jacobus De Toit, a very respectable farmer, from whom we received various necessaries for the journey. At six in the evening we proceeded up the Kloof, which is a long serpentine defile, or narrow pass, between high and steep mountains. The scenery was extremely grand and interesting, being marked by stupendous cliffs, rugged rocks, and spiral-topt mountains of great elevation. Their bases were covered with mimosa trees, the flowers of which appeared like innumerable golden balls suspended from the branches. The Hex River, with rumbling noise, was heard forcing its way along the jungle, and what

rendered the wild and singular scenery still more interesting at that time was, that the heavens were beautifully illuminated by the setting sun at one end of the pass, and the full moon in serene and cloudless majesty was seen rising at the other. In three hours and a half we halted near the extremity of the defile.

Resting on the 31st, at Mr. De Vos', near the head of Hex-river valley, he remarked that the climate and soil of the valley seemed equally adapted either for the vineyard or the corn-field. Chesnuts, walnuts, peaches, nectarines, apricots, mulberries, oranges, apples, pears, quinces, lemons, &c. were hanging on the trees in such profusion as to weigh down the branches to the ground.

We left the Hex River at five P.M., travelled four or five miles up a steep ascent, at the head of the valley, over a range of hills, passed through a defile, and at midnight halted at the commencement of the Karroo desert.

A jackal amused us by its howling at a little distance. The field-mouse, upon which it sometimes preys, generally takes up its abode under a bush, and has a hole on each side leading to its residence. When pursued by the jackal it flies to its hiding-place. The jackal, aware of the

manner in which the mouse burrows in the earth, strikes with his tail against the one hole to frighten the little animal, while he watches with open mouth the other to receive him on his exit. If this artifice does not succeed, he howls to call his fellows to his assistance.

It is reported, that in this part of the country the male of certain kinds of birds alone builds the nest. When he has finished the work, it is examined by the female; should it not please her, she tears it to pieces, and her obedient mate builds another.

At noon, on the 4th of February, the timbers of the waggons became so heated that they could not be touched; the thermometer stood at 100. At half-past three P. M. we proceeded on our journey; the thunder, which from noon had been rolling around us, came nearer, loud peals broke over our heads, attended with much forked lightning, which continued for two hours without intermission. At ten in the evening we crossed the Buffalo River, that runs into the Elephant's River, and at half past one in the morning we halted at the side of the Helbeck River, in the bed of which we found water.

Daylight discovered, about two hundred yards from the waggons, the solitary graves of three

boors, who died while on a journey. Each of the graves was covered with loose stones, at the head of the nearest was a brown flat stone fixed in the ground, of two feet in length, on which was the following inscription:

I · A · V · NK or John Van Newkerk.
D · 11 · D · C · B or Died the 11th December.
A · 1802 or Year 1802.

From the top of a small hill we had a view of the Elephant Mountains, about twenty miles distant; in every direction all was desert, and in a scorched state. Thermometer in the waggon, during the day, was not under 94.

Boors, from the Sea-cow River, who were halting near us on the 6th, when invited to attend worship in our tent, replied they knew all the forms in the Church, but they knew nothing about worshipping in that kind of way. Not one of them attended. The only stranger who joined us was a field-cornet's wife, who with her husband had come from their farm, about five miles distant, to purchase some articles from a hawker. She told us their place of residence was on the Buffalo River; that last year they had sown half a mudde* of corn, and their return was twenty-two mudde, (or forty-four fold.) She stated that

* A mudde measures about four bushels.

the heat is so great during the day, that they eat nothing until the evening, except water-melons, which grow in great abundance in their garden. From her I learnt that the Buffalo River runs through a kloof or opening across the Elephant range of mountains, and joins the Elephant River, and that the fountains all over the land are small. When I remarked, that, from her sequestered situation, she could not differ with her neighbours; she replied very gravely, it was true, and very convenient to have no neighbours, for when cattle went into their garden, or corn-fields, they were sure it was only their own. She also informed me that there was no game near their residence, except a few antelopes and zebras; and that they had no snow, but saw it in winter on the tops of the distant mountains. We gave Dutch Tracts to her and to the Sea-cow-river boors.

The hawker, whom we followed as our guide in the Karroo, told us, that as the next water we should come to was fifteen hours distant, or nearly fifty miles, he should set off at four P.M.; of course we were obliged to depart at the same time. There being good starlight, we proceeded the whole night without halting. In the morning, the rising sun discovered one of the finest groups of mountains I had seen in Africa. It consisted of four rows running parallel to each other from N. W. to S. E. the nearest of which were low, but

of interesting shapes; the second row immediately behind was higher; the third row deserved the appellation of mountains, but that which terminated the scene, and the summits of which were elegantly shaped, was stupendous. The clouds being high, all were clearly visible, and presented to the view a truly grand appearance. Observing them through a glass, nothing was to be seen toward the summits but naked rocks, and it was considerably below the most elevated parts that the brown heath could be distinguished.

The surrounding country exhibits a waste, on which I observed only sickly bushes, barely existing among broken slate, gravel, and sand stone of a dull red color.

At half past seven in the morning we reached the banks of the long-desired Dweeka River, bounded by trees, enclosing a gentle stream of clear water, which was only a little brackish.

During the day I observed, by means of a glass, the resemblance of a gigantic white wall running for four or five miles along the summit of a range of mountains to the south; also many deep caverns, immense cliffs, and what resembled the fronts of elegant mansions on a large scale. All the rocks on the surface of the mountains wore a

white appearance, but the cliffs and excavations were of a red hue. Circumstances prevented me from going near enough to them to be more particular in my observations. We found strong creeping grass growing in the dry bed of the river, which measured twenty-three feet in length, and one inch in circumference; also wild yellow melons very abundant on the sides. Thermometer in the shade at noon 90, at midnight 76.

An exploit by Cornelius, my driver, is worthy of notice, as it shows what patience and perseverance can accomplish, even under the oppressive heat of an African climate. He returned in the evening, after an absence of three days in search of two oxen that had strayed, having walked about one hundred miles. He was very tired on his return and said little, only that we had travelled too fast for him. After taking some food he became more communicative, and related the history of his journey.

He started on the Saturday morning from the Helbeck River to return to Reed Fountain, where the oxen left us. At this place he arrived about sunset, and it being too late for commencing the search that night he lay down behind some sand, and slept till daybreak. The next morning he examined the foot-marks of oxen all around, but could not distinguish those he wanted. He then

ascended a rising ground, from whence he looked in all directions, but saw nothing of them; after which he descended to the road, and searched for fresh footsteps of cattle. He found the footmarks of three oxen, which rather perplexed him as he only sought for two; however, he resolved to follow their track, as they were in the direction of the wind, which African oxen generally prefer. After patiently tracing the marks for eight or nine miles, he came up to the oxen, and found that all the three belonged to the Society.

By sunset that night he reached the Helbeck River, where he slept, and next morning ate his last piece of bread, after which he began his journey to rejoin us. In two or three hours he came up to a waggon that had been halting and received a small supply of bread. About sunset he found water, at which he stopped for the night. Next day he was met by a man driving loose oxen, who told him he was desired by us to take them with him to his master, that we might get them on our return. Cornelius very properly asked if he had any thing to show that what he said was true. As the man could produce no authority in support of his assertion, Cornelius would not give up the oxen, but drove them slowly forward till he reached us, about 5 P. M.

During the time of supper, a large reptile of the

locust kind was creeping up the inside of the tent; it is called by farmers and Hottentots the corn-boor, because it is most frequently seen among corn at the time of harvest. It was about three inches long, and as much in circumference, the belly light green and nearly flat, the back black, of an oval shape, and raised, the legs about four inches long, with three joints, it had several thorns behind the head.

Peecharoo, a Bootshuana, who accompanied us, being asked by a travelling boor if he would come into his service, replied---"I know these men I am with, but I do not know you; they have good hearts, but I do not know your's; there is another of them at the Cape, a Mynheer Philips, who has also a good heart."

The day being comparatively cool, we were able to proceed at two P. M., keeping the Black Mountains to the right, or south; these were covered by a white cloud, which appeared like an immense sheet spread over them, and extending for at least forty miles, but the three ranges of lower hills in front were free from clouds. A black ostrich, followed by several young ones, was seen about a quarter of a mile to the left of the road, but we did not molest them. At six P. M. we crossed the dry bed of the Cat River; at seven, we reached the Gamka, which is also called the Lion River, from

those animals abounding on its sides. In consequence, no doubt, of great rains having fallen higher up the country, the Gamka had, a few hours before our arrival, risen from a small brook to a broad and rapid stream, perhaps thirty-five yards across.

In the morning of the eleventh, I took a ramble along its banks. The beauty of innumerable mimosas in blossom was charming, and their fragrance delightful. The ground which was not occupied by these river-ornaments exhibited a surface strewed with broken slate; and the soil appeared to be a mixture of sand and clay, sending forth here and there small tufts of feathered grass, and low brown sickly bushes. Many lizards were running about in various directions. A wide-spreading mimosa, standing by itself a little way off, attracted my attention by the liveliness of its green foliage and the number of the flowers with which it was studded, and which glittered in the sun like so many newly-coined guineas. It consisted of seventeen long shoots proceeding from one ancient stump; the circumference of the ground which it shaded measured sixty-six steps; our cattle were feeding around, coveys of pheasants were flying over it, butterflies of great beauty were extracting their food from its honeyed treasures, and lizards of various hues were enjoying its shade. Those persons only can appre-

ciate such an assemblage of the most beautiful objects in nature, who have met with them as we have in the midst of a desert.

We departed at two P. M., crossed the river at six, and in an hour and half more it became so dark that we were obliged to halt short of the place we had intended to reach. Here we found plenty of fire-wood to prevent the approach of lions, said to be very numerous on the Gamka. The fresh footsteps of two we had traced on the road for several miles.

We went forward at five in the morning; in a little time we lost the right path and got entangled among trees, rocks, deep sand, small cliffs, and numerous branches of the river. The waggon made hair-breadth escapes of being nearly overturned at least six or eight times. After struggling for about half an hour, we got out of this labyrinth. Waggons had evidently gone that way before, but why they had done so it was difficult to conjecture.

Passing a cliff we observed a projecting rock with a flat surface; on this lay what appeared a cart-load of dung carelessly tumbled down. My Hottentot informed me it was a hawk's nest, and pointed out the entrance to it at the bottom which hung over the cliff. At half past six A. M. we

halted opposite a farm-house, where we procured milk for breakfast, which had become a rarity.

The Gamka was now reduced to a small stream; wild cotton-bushes grew plentifully in some parts of its wide channel. A powerful whirlwind passed over our waggons, and we expected the tent would have been torn to pieces and carried into the air. It lifted up nothing, however, but a volume of sand and gravel, which fell upon the neighbouring trees like a shower of hail.

We visited the farm-house, where two tame ostriches were running about, although seven feet high. When a wolf is heard in the neighbourhood, all the dogs instantly run towards him, and the two ostriches generally join in the pursuit. I walked with the schoolmaster of the family to view the garden, which had a sickly appearance, being watered by only two feeble springs. Though these springs were but four yards apart, yet the one was sweet, and the other mineral water, resembling in taste that of Harrowgate. Therm. 90.

At six in the evening we proceeded till midnight, when we halted near the Gamka. Therm. at noon 80, the next day 82, when we were greatly molested by innumerable swarms of flies.

Two waggons from the Sea-cow River passed.

The farmer and his son visited our tent; his name was Pinnar, and, about twenty-six years before, his father had lost his life in a contest with Africaner, by whom he was shot.

Pinnar appeared to be favourably disposed towards the truths of the Gospel. He received the account of Africaner's conversion with some surprise, but with less incredulity than might have been expected under such circumstances.

We continued our course the next day at five P.M. The land in the vicinity of the Gamka began to improve. Some hundreds of Caffre cattle were feeding, which had been captured by the late commandoes that went against them. Their number was said to be about fifteen hundred. We halted near the river about midnight.

Early in the morning our Bootshuana came in triumph with a duyker [an animal of the deer kind] which he had just shot, being the first animal he had ever killed with a musket. Our Hottentots had long made sport of his shooting, assuring him he could never kill any thing with a musket; and so certain were they of this, that they appointed two of their number to eat the feathers or hair of the first animal he should kill. The ball had gone through the creature's throat and into his back, so he had shot at it in front. This

circumstance he pointed out with great animation, and imitated the sound of the bullet passing through some branches. He was covered with blood, from the awkward manner in which he had carried the still bleeding animal.

Therm. at noon in the thick shade 82.
Do. at 2 in the waggon..... 95.
Do. at 3 in do.....100.

The flies compelled me to remove from the waggon where I was writing, and while standing under a tree, one foot happening to be near an ant's nest, the alarmed inhabitants sallied forth, and in less than two minutes completely covered my leg. I had not before heard the Hottentots complain so much of the intensity of the heat as they did during this day.

At five P. M. we departed, and soon entered a narrow pass through a thicket of trees. The leader of the foremost waggon, a boy about fourteen years of age, was exceedingly afraid to enter the thicket, from a dread of meeting with lions. We halted at two o'clock in the morning.

All awoke before sun-rise, for all were hungry, none of us having tasted any thing for fifteen hours. An ox which had lingered behind, and in consequence of the darkness had not been observed, came up quietly to the waggons. The bed

of the river near us was paved with blue rock, as regularly as a causeway; lines or splits went across from west to east, about three feet distant from each other, as if drawn by a measuring line, and could be traced to forty or fifty feet beyond the bed of the river. Splits across those lines, so as to make it resemble separate stones in the pavement, ran from north to south.

Therm. at noon in the waggon 98.
in the tent 103.

We travelled from four to ten o'clock in the evening. Therm. at noon the succeeding day, in the shade, 92. During our journey in the evening, we hailed the new moon as the traveller's friend, and the next morning we arrived at Beaufort, a deputy Drosdy which had been lately formed, under that of Graaf Reynet. They had not as yet commenced building the town. The farm and farm-house belonging to Abraham de Clerk were purchased by government for the erection of this Drosdy, and the houses are possessed by the local authorities of the district. The farm-house, which was the best I had seen in that part of the country, was occupied by Mr. Baird, the Landdrost; and Mr. De Clerk, unwilling to leave the spot where he had resided many years, lived in one of the out-houses. He visited the waggons immediately after they had halted. He spoke very favourably of the Griquas during

their attendance at the last fair or market. They had brought with them twenty-one waggons, and kept regular meetings for worship, morning and evening, and some of them gave addresses from the Scriptures. He asserted that they were a thinking people, possessed more knowledge than their white neighbours, were ready to listen to reason, and to yield their assent to the force of argument.

Hearing that the Landdrost was busy, I delayed calling for some time; but he politely came over to the waggons and invited us to his friendly mansion, where I had an opportunity of presenting to him the letter of introduction with which I had been favoured from his Excellency General Sir Rufane Shaw Donkin, the acting governor of the colony. Mr. Baird immediately, in the most frank and open manner, offered to do all in his power to promote the object of my journey, and his future conduct corresponded with his profession.

He had a Bush girl about eight, and a boy about ten years of age, who were very interesting children. A field-cornet higher up the country procured them from their parents to be trained up as servants. After they had been at the field-cornet's a few days, they ran off unperceived, and two days afterwards they were found half-starved in the wilderness, fast locked in each other's arms.

Although the boy had been but a short time in his service, he waited at table and acted his part very well. A late exploit of the lad is worth recording.

Mr. Storkenstrome, Landdrost of Graaf Reynet, and Mr. Baird were travelling in horse-waggons, when the rivers were swollen by the rains. On coming to the ford of a certain river, a slave assured them it was not deep, on which Mr. Baird's waggon proceeded; one of the fore horses fell, but the driver continued lashing the other horses till they dragged over both the fallen horse and the waggon. Those behind, observing this success, attempted to cross likewise, but five of the horses were drowned, and the waggon carried down the stream. Those in the waggon with difficulty got out of it, and succeeded in reaching the shore. Noticing that Mr. Baird's Bush boy was missing, the two Landdrosts made haste to save him. About a mile and a half lower down, they observed him mounted on the roof of the waggon, and holding up a little dog to prevent its being drowned. At length the waggon struck against a small island in the middle of the stream which was not yet covered by the water, when he immediately threw out the dog and jumped upon the shore himself. They instantly sent for *reams*, or skin ropes used about the waggons, which they tied to each other till they had made a line long

enough to reach the island. After showing the boy how to fasten it round his body, they threw it over, which happily reaching the island, he seized and tied it round him as directed. Then at their desire, advancing as far as he could into the powerful stream, they dragged him over as fast as possible. The fate of the little dog I do not recollect.

The Landdrost showed us a plan of the intended town of Beaufort, which is to consist of two parallel streets. Each house is to have a good piece of ground for a garden attached to it, and a stream of water, in a canal, is to be carried along each street for irrigating the gardens, and supplying the wants of the inhabitants. The spot chosen for the town is excellent meadow ground.

Beaufort has lately been erected into a parish, and Mr. Taylor, who was sent out by the Missionary Society to instruct the heathen, had been induced to accept a presentation to it from government. Mr. T. justified himself to a friend for having left the Missionary Society, by saying that he had got a parish larger than Yorkshire. His friend observed, "had you continued in the service of the Society, and gone a little farther up the country, you might have laboured in a parish as large as the island of Great Britain." The

parish of Beaufort, however, is certainly large, though the population at present be not equal to that of many a single village in Yorkshire.

In the evening, a waggon from Betheldorp, belonging to a Hottentot of that place, arrived. With it came the oxen Dr. Philip and I had left six months before on account of their feebleness. I expected to have been joined by some Hottentots from Bethelsdorp, who were engaged for the journey beyond the colony, but only one out of the seven came, the greater part of the others had been taken into government service. I was disappointed at this, having to cross the Wild Bushman country, and possessing only two spare men, either for protection or shooting for support. The Landdrost Baird rendered us an important service on this occasion, by ordering two men as guides across the Bushman country, who both knew the road and where water was to be obtained. He assisted us with flour, potatoes, wine, onions, fruit and flesh. He sent also a good supply to the Missionaries at Griqua town, of those things which he thought they would want. Therm. at Beaufort 88—94—94—82.

## CHAP. II.

### JOURNEY FROM BEAUFORT TO THE LIMITS OF THE COLONY.

WE left Beaufort on the evening of the 21st of February, and travelled over a flat tract of land, lying between the Gamka on the right and a range of hills on the left. The whole range, for ten or twelve miles, was surmounted by a frontage of rock, resembling a wall, or fortification, from forty to fifty feet high, which exhibited a very interesting and commanding appearance. This natural rampart was so perpendicular that hardly a projecting crag could be seen. The night coming on, and our temporary guide being uncertain of the way, we proceeded in the best manner we were able, till about an hour before midnight, when the darkness obliged us to halt.

Finding no water, we renewed our journey at daylight. The valley through which we travelled was bounded on either side by picturesque hills, regular strata appearing through the grass, like

little cliffs, or steps widely separated from each other. Some of the hill tops were ornamented by huge rocks, resembling crowns, which seemed to be strongly tinged with iron ore, and were of a reddish hue.

At eight A.M. we halted near the foot of a hill, over which the road lay, and succeeded in finding water. Therm. at noon 78.

At five P.M. we began to ascend the hill, which, from its steepness, proved to be a much more formidable task than we had anticipated, when seen from a distance.

With great difficulty we ascended the first quarter of a mile, but coming to a sharp turn, at the commencement of a still steeper ascent, the twelve oxen in the foremost waggon were unable to move it a foot further. Ten oxen, from another waggon, were added to the twelve, but these were able to drag it only about three yards higher. After this, twenty-two of the strongest oxen were selected and yoked to the waggon. These, in an hour and a half, succeeded in bringing it to the top of the second ascent. The same oxen being yoked to the two other waggons, brought up them also, by eleven o'clock at night; but not having as yet gained a third part of the hill, and both oxen and men being extremely fatigued,

we judged it best to remain all night where we were.

No sooner did the dawn of the day appear, than all were actively employed in preparing to ascend the remainder of the hill. At six the labour commenced, and in two hours all the waggons reached the summit. From this elevated spot the descent for forty or fifty feet, was exceedingly steep and rugged, and tried the strength of the waggons, which were precipitated with great violence down it. Instead of a long and steep declivity on the other side of the hill, similar to that which we had ascended, and as might have been expected, we entered on a considerable plain, over which we travelled for two hours, and crossed a small river, with a rocky bottom and steep sides. We then descended to a boor's place, called Dass Fountain, occupied by Mr. Smit, where we obtained some supplies, which were very acceptable, having been without food for twenty-one hours. Therm. at noon 78.

This place was surrounded by hills, on which were innumerable heaps of loose stones, as if covering the graves of ancient warriors. There were also rocks resembling the ruins of temples and castles of other times.

About fifty Bushmen, women, and children,

were in the service of Mr. Smit. Not that he required so many assistants, but, as he himself said, he judged it better to retain them in his service, than to be surrounded by such a number of thieves, and to be obliged to shoot them, as others had done. They appeared all to be in good spirits, free from care, and depending entirely on *Mynheer* for their support. We left seven of our feeblest oxen with Mr. Smit till our return.

At five P.M. we departed from Dass Fountain, and for three hours travelled among low but interesting hills. Two strata of rock were observed on the right, resembling crescents. After crossing a pass at the head of a long, gentle ascent, we observed that the little streams began to run to the N., instead of E. and S. E., as those had done, which we had hitherto met. At eight P.M. we entered a plain which had no visible termination to the north, and at half-past nine we halted opposite to a boor's place, called Drie Koppen, or Three Heads, so named from three hills in the vicinity.

At sunrise the air felt very chilly, the thermometer being at 62. The farmer at Three Heads was the son of Mr. Smit, at Dass Fountain. He mentioned a long hill in the neighbourhood, having a flat surface, and so completely surrounded with

an apparently inaccessible rampart, that no person had been able to scale it. The rock-goat, however, he informed us, had found its way to a place, which no human foot had ever yet trod, where it lives secure from the mischievous propensities of man.

Mr. Smit, from a child, has had much intercourse with Bushmen, and can speak their language as well as any native. He said that they did not believe in a God, or the great father of men, but in the devil, who, they affirm, made every thing with his left hand; that they believe they shall rise again from the dead; for, when they bury the dead, they lay the body on the ground, with an assagais,* covering both with bushes and stones. They put the assagais by his side, that when he arises he may have something to defend himself with, and procure a living; but, if they hate the dead person, they deposit no assagais, that when he arises he may either be murdered or starved. They suppose, that some time after they arise they shall go to a land where there will be abundance of excellent food.† They

* Or spear.

† This knowledge, confused and corrupted as it is, is far beyond the reach of most Bushmen, and very probably is confined to that part of the country where, for many years, the inhabitants have had intercourse with the boors in the colony.

make use of no form or ceremony at their marriages, if marriages they can be called. The men have frequently four or five wives, and often exchange wives with each other.

One peculiarity in the conduct of the Bushmen is deserving of notice: Mr. Smit had always found, if he committed any thing to their care, that they were faithful to the trust; but whatever was locked up, and not committed to their charge, they would steal if they could.

The Bushmen here, as in all other parts, put poison on the points of their arrows. Mr. Smit was once wounded by one near the heart. He happened at that time to have a pamphlet of twenty or thirty pages in his vest pocket, through which the arrow went, and entered his body; but, to the astonishment of every one, he recovered. The strongest poison used by the Bushmen, he said, was taken from the yellow serpent, the head of which they cut off, and extract the two bags of poison that lie under the upper jaw-bone. The substance thus obtained soon hardens, and is pounded with some of the red stone which they use, mixed with grease, to smear their bodies. The juice of the Illiteris bulb is then added, and with this composition they prepare their arrows. The wound of an arrow, thus poisoned, is mortal. The black poison taken from rocks, which was

reported to me, on my former journey, either to be the dung of some insects, or collected by them, Mr. Smit said exuded from the rocks where it was found: he had seen great quantities of it in the vicinity, under the projecting stones of cliffs, in the same way that I had seen it at Sneuberg. This conjecture appears more unlikely than the other.

No serpent can withstand the power of the oil of tobacco; one drop or two is followed with spasms and death. Therm. at noon 74.

We left Three Heads at half-past four P. M. and found the road good and level. We passed the Table Mountain, already mentioned, and observed another of greater magnitude, and of a similar description, standing to the N. E., whose base must have measured at least twelve or fourteen miles, having also a formidable cliff surrounding its table top.

I could not help musing on the immense mass of matter which composed this latter mountain, the bulk of which could only be equalled by many thousands of the celebrated Egyptian pyramids. How many successive generations of potentates and subjects would it require to complete a production resembling this stupendous work of the Almighty Creator. Yet it attracts little attention, and still less admiration.

We halted near the field-cornet's place, at nine P. M. where our two guides, appointed by the Landdrost, found us.

The lions have retired from this district since the farmers took possession of it; tigers also, and various other animals, that formerly abounded, are now rarely seen. At a little distance from the cornet's house, a river commences in a spring, the water of which is as salt as the sea; but only one hundred yards below the source, on the side of the river, we were shown a spring of fresh water, which fully supplies all the demands of the family.*

At half-past seven P. M. we reached the boor's house. The horse sickness, so fatal to that noble animal, and to the interests of the farmer, was prevailing much at that time. Mr. Baird pointed out a flat part of a mountain, only a few miles from Beaufort, about half-way from the summit, to which, if they send their horses when the disease is in the country, none of them will be affected. There is also a hill in the Griqua country, called Horse Mountain, which is resorted to in the same way, when the disease is in the land.

* In the neighbourhood of Cape Town, also, there are some salt and fresh springs within a few feet of each other.

This disease has been the scourge of the colony for a considerable period, and is not properly understood; neither has any remedy been yet discovered to counteract its baneful effects.

The adjacent ground was so closely strewed with loose stones, that to clear it might at first sight appear impossible; but, upon trial, I found I could clear away the stones covering a square yard in less than two minutes, and throw them to a greater distance than would be necessary for a waggon to stand from the gatherers of stones when the field should be clearing. The soil under the stones appeared to be good. No doubt the first ploughing would throw up a great many fresh stones, which, perhaps, it might be no injury to the ground to allow to remain.

We moved forward at five P. M., and met two Bushmen with their wives, who were each of them much pleased to receive a small piece of tobacco. The hills continued to be beautifully diversified in shape; some were conical, others exhibited flat surfaces, and many were as regularly formed as if constructed by art. At ten o'clock at night we passed the last boor's place in the colony, called Bush-dove-place. The people were surprised to see the approach of our waggons, being a rare sight in so remote a corner of the country; they immediately lighted up

several fires, and at least a score of dogs came rushing towards us with frightful fury, making the hills to resound with their noise. The boor himself was from home, on a journey to the Cape, but we found residing in the place his two sons, with a German schoolmaster, and a considerable number of Bush people. They had many thousand sheep, in three kraals, or enclosures. These sheep having eaten up all the grass for many miles round, we were obliged to proceed to the next water, where we arrived at midnight, and found some cattle, belonging to the same boor, under the care of a party of Bush people.

The boor's son came on horseback, in the morning, to examine the state of his father's cattle. He attended our morning worship in the tent, after which we walked to the Bushmen huts: two of the women persevered in attempting to learn the alphabet till one of them knew the half of the letters. I left two Hottentots as their instructors, but they soon returned to the waggons, saying their two scholars had fled to the hill.

The farmer's son told us, that the first month after taking possession of the ground for their farm they killed twenty-eight lions; and that only four days ago they had shot a lion which had devoured a kid.

I advised the Bush people, who were extremely dirty, to wash themselves sometimes in the adjoining pools. They were much diverted with the idea of washing, but seemed unable to comprehend what end could be answered by it.

## CHAP. III.

### JOURNEY ACROSS THE WILD BUSHMAN COUNTRY.

WE departed at sunset from the last property of the colonists, and entered the Bushman country. About midnight a large lion was seen watching us, sometimes behind and sometimes before, which made us halt to get all the muskets ready for our defence, in case he should make an attack. He had cunning enough to keep on the lee side of the waggons, to prevent the oxen from smelling him, and giving an alarm. After halting about half an hour, without his re-appearing, we proceeded till one in the morning, when we halted at a pool of water.

During the night the wind blew cool from the S. E., but in the morning it began to blow fresh from the N., and had a suffocating effect. Therm. at noon, during a strong wind, 90. Our largest dog lay squatting in the pool of water, and slept most of the morning. We proceeded at four

P. M. on a plain extending far before us, and bounded only by the horizon. About sunset, hundreds of springboks were seen peaceably feeding beside some pools of water. We killed one and wounded another, but it escaped.

In the morning, gensboks, ostriches, and other animals came to drink, but were intimidated by the appearance of the waggons. They stood motionless, and looked towards them for a long time, after which they turned round and soon disappeared. Therm. at noon 88.

At six P. M. we pursued our course over an immense plain, which presented itself to the view in a northerly direction. In it stood a conical hill, as if placed by Providence for a landmark to guide travellers across the country. At half-past two o'clock in the morning we halted near a row of pools, filled with white water.

March 1st. Two thirsty springboks were shot in the morning, on their way to the water. Ostriches, quachas, and various other animals, were observed approaching for the same purpose, but were scared by the appearance of the waggons. We were visited by five Bushmen and two women. They knew there was a God, but said He was only for white men, not for them. They attended our worship with great decorum.

Forty-three ostriches were seen from the waggons, this day, at the same time.

Almost every ten minutes we were visited by strong gusts of wind, one of which tore the tent from several of its fixtures, another nearly overturned my waggon. They seldom last above a minute, when they are succeeded by a dead calm, and the air seems improved by their visits: they generally come from the N. E.

The Bushmen were greatly entertained by my compass. A Hottentot, without being desired, told them that it would always direct me to the way which led to my home. They attempted, by turning the compass, to force the needle to point another way than towards the north, but not being able to effect it, they held up both hands, laughed heartily, and looked upon me as a fortunate person, in possessing a thing that would always point to my home. Ther. 90. We went forward at five P. M. and travelled till one o'clock the next morning without discovering water, then halted till six, when we proceeded in quest of it. At seven A. M. we observed some smoke on a hill to the left, which we hoped was a signal made by Bushmen for water, and it turned out to be so. Two of the Bushmen soon joined us. On visiting their kraal, three of the women danced in a savage manner,

stamping with their feet, beating with their arms, scolding with vehemence, and bursting into fits of laughter.

At six P.M. we took leave of our friendly Bushmen, and travelled over a plain for nine hours, when at three o'clock in the morning we came to a row of small hills, and halted with the hope of finding water at daybreak. On unyoking the waggons, the oxen and dogs made towards some reeds hard by; when the dogs returned I examined their legs, and was glad to find them wet, a sure sign that they had found water. Several of the people bathed in the morning, which was very gratifying, while the therm. stood at 94.

At six P.M. we again went forward. The splendor of the heavens at sunset seemed to exceed any thing of the kind I had remembered to have seen on land. Our guides having heard that the Griquas had chosen a new way to the ford over the Great River, which turned to the right of the road, we looked out for it. At ten P.M. we observed the marks of some waggon-wheels which had turned off to the right. After halting and tracing them to a little distance, it was concluded that they did not lead to the ford, but to a salt lake. An hour afterwards we came to another path, turning off also to the right or N.E.,

which we judged to be the right one, and followed it till midnight, when all traces of it were lost, and though the ground was examined with the hands in every direction for a considerable time, the track could not be discovered; we were therefore obliged to halt, and in the morning perceived, most unexpectedly, that the situation afforded both good grass and wholesome water. We understood afterwards, that, had we not halted where we did, we should not have found water for two days. It was impossible not to see the finger of God on this occasion, and to feel grateful for His kind interposition.

So great was the effect of the heat, that our sugar was as hard as a brick; the ink was dried up in the inkstand; the board I used in the waggon for a writing-table was split; the water in all our vessels was as hot as tea is generally drank in Britain, and I could not touch without pain any part of the waggon that had been exposed to the sun. Therm. in shade at noon 96. Several Bushmen were with us all day. By means of our guide, who understood their language, we told them some things about God and the Saviour. I observed them smiling while he was interpreting to them, on which the guide turned about and significantly said, "Mynheer, they understand nothing about those things!"

At five P. M. a cloud of sand was seen in the direction of the Great Orange River, evidently moving towards us, which we concluded proceeded from the waggons of Mr. Anderson, Missionary at Griqua Town, of whose intention to go on a journey to the Cape we had heard, when near the limits of the colony; we soon found this conjecture to be correct, Mrs. Anderson and the children were with him, and they were accompanied by a strong party of Griquas to escort them across the Bushman country. They halted about two miles from us. On joining them we found they were at worship in a tent. This tent was a present from the late Dr. Cowan, during his journey into the interior. The Doctor had brought two tents, but he found one was sufficient.

The next day, being the Sabbath, our two parties rested together, and united in worship. Therm. in shade 100.

March 6th, being the first Monday of the month, we joined in spirit with the friends of Missions throughout the world, in praying for the universal spread of the Gospel. Therm. at noon 92.

At break of day on the 7th all were busy getting the oxen collected, yoked, &c. and at half

past five o'clock we were ready to continue our journey. After taking leave of Mr. Anderson and his family, we proceeded to the Great Orange River by a nearer way than we had before intended. In some parts we were surrounded by thousands of springboks, but so shy that we were not able to kill any. At eleven A. M. we halted again near the channel of the Brak River, where there was a pool of water almost as salt as the sea, but by digging at a little distance we obtained a small quantity that was less salt. Every where the footsteps of lions were visible, having been without doubt attracted to those parts by the abundance of game. Therm. at noon 89.

We hastily departed at four P. M. being anxious to reach the Great River as soon as possible, that the oxen might be supplied with water. This we happily accomplished at eight in the evening, and beheld it with considerable interest. To me it afforded peculiar pleasure, for on the banks of no other river had I travelled so much. The sight was new to all our Hottentots, none of them having before seen so great a body of fresh water.

A little after sunrise I repaired to the river, whose superiority in breadth and depth to all the other rivers known in South Africa, causes it to command respect and to excite pleasant sen-

sations in the mind of the beholder. The recollection likewise of the various tribes of men inhabiting its banks, who are constantly refreshed by its waters, the innumerable animals daily resorting to it to allay their thirst, the forests extending for many hundred miles along its sides, and the abundant pastures which it forms and enriches, render the contemplation of so useful and noble a production of the great Creator extremely interesting and delightful.

About twenty Corannas from a neighbouring kraal visited us. Some of our people swam over the river on purpose to sound its depth, but in the middle, even by diving, they could not touch the bottom; to cross it from that spot was therefore impracticable. Therm. at noon in the shade 92.

Walking about a mile from the waggons, and following the track of human footsteps, I came to the Coranna kraal to which the Corannas then at the waggons belonged. There were only two men and three women, besides children remaining in it. A young woman and all the children fled into the thicket the instant I was observed. An umbrella, which I carried for defence against the intense heat of the sun, was perhaps the chief cause of their terror. After prolonging my walk along the side of the river for an hour,

I returned to the kraal, the population of which had increased, and an old man was playing on an instrument in the form of a bow, the string, made of the entrails of an animal was fastened at one end of the bow; on this rude and simple instrument he blew, and seemed to pronounce dum-wharry, dum-wharry, in a hoarse hollow tone. He continued his music while I remained. One of their number went away in haste, and without any ceremony of taking leave, yet the Captain (who could speak a little Dutch, from his intercourse with the Griquas,) told me that he was gone upon a far journey, and had taken nothing with him but his skin cloak, assagais, bow and arrows. I presented each of them with a gilt button, which some of the females suspended from their necks, others from their ears, while others fastened it to one of the tufts of wool upon their foreheads; so diversified were their tastes. Their huts were not more than three feet high; they were pleasantly shaded from the piercing rays of the sun by the thick foliage of the mimosas, under which they were pitched. The Captain begged for a knife; this I promised to give him if he would come to the waggons; he afterwards did so, and received one.

After dinner a party, from a more distant kraal, came riding on oxen to see us. The Captain, who had sore eyes, requested something to cure them,

and we gave him some medicine in a small bottle for the purpose. Hearing that a son of John Bloom (an account of whom I gave in my former journal) was of the party, and having seen him when a boy, I recognised and pointed him out. He was now become a good looking young man. I made presents to them all, with which they were highly pleased.

This day a violent gust of wind from the S.E. suddenly rose, though perfectly calm before, and blew with such fury for three or four minutes as to oblige the natives to take refuge behind the bushes; so great was its power that it almost tore up our tent from its fastenings. In a few minutes the gust died away, and the wind veered round to the N.W. At six P.M., the evening becoming cool, we moved up the river till ten, when we halted.

We started at six o'clock the next morning, first travelling over a plain, and then over hills covered with stones which tried the strength of the waggons. At eleven A.M. we descended and halted near the river. At noon we saw immense clouds of sand, higher up and on the opposite side of the river. While the blast was yet approaching we made every thing fast, and soon felt its power. It continued rushing along for half an hour, when it began to abate; loud peals

of thunder rolled around and over our heads for several hours. Therm. 89.

At six P. M. we proceeded over a rough road, frequently encountering steep descents, rendered worse by large loose stones strewed upon the ground; the night being cloudy, and consequently dark, rendered it more difficult for us to get forward; it was therefore judged prudent to halt at nine P. M. From every part of the horizon proceeded vivid lightning, ten or twelve flashes every minute.

In the morning we found we had halted within two hundred yards of the river, and near plenty of grass for the oxen. A party of Coranna men paid us an early visit. Mr. Moffat through an interpreter, stated to them various truths from Scripture. Two or three of their chief men were overheard by our guides, inquiring of our Bootshuana where we were going, who in his simplicity replied, "They love every one they meet, but they love the Bootshuanas best, and they are travelling to their country."

They brought us three bamboosses*, for which

* A bamboos is a deep wooden vessel, something in shape like a tea-canister, but cut out of a block of wood.

we gave them some tobacco. Mr. M. wished to purchase a bamboos from the Captain, who replied he would give it in exchange for a tinder-box. On receiving it, he said he was an old man and a poor man, therefore he ought to have the tinder-box for nothing. Mr. M. replied that he was a young man, and poor, therefore the bamboos should be given to him for nothing. The Coranna Captain laughed, and good humouredly gave it for the tinder-box. Mr. M. told him, as he had given it so freely, he should make him a present of a knife, which he thankfully received. They all asked for fire-water, (or spirits,) which they must have become acquainted with through the Griquas.

They were particularly fond of looking at drawings of animals. On seeing a representation of Mr. Breda's house, in which I had lived at Cape Town, they could not conceive what it was. One of them, who could speak a little Dutch, asked me what it meant? They expressed much wonder on being informed that it was a house in which white people lived. One of them had a long, wide incision across his back, which was not healed. It was made to cure a pain in his loins. Some had plasters of cow-dung covering the whole forehead as an ornament; others had the forehead painted with red ochre. What a capricious thing is taste?

Therm. at noon 88. It thundered in every direction; there was at the same time a whirlwind about a mile off, that carried into the air the greatest body of sand I had ever seen. It continued for about ten minutes raising the sand as high as the clouds. Another rose near it, but in two or three minutes they united, when the body of sand carried into the air increased. It was visible for a considerable distance, until lost in a black cloud.

The greater part of the Corannas had a joint taken from their little finger, which is done with a sharp stone. This operation is performed merely for the purpose of bleeding, in order to remove some pain. The inconvenience through life, arising from such a dismemberment, perhaps never occurred to this ignorant people.

We departed at three P. M., leaving the river, and after travelling over some low hills, we entered on a plain of great extent. Our Bootshuana found a hole filled with the rain of the preceding day, a few yards from the road, of which he and several others drank copiously. My driver remarked that the hole had been made by a zebra scraping with his forefeet before he lay down to sleep. The ground thus hollowed and hardened is rendered capable of retaining the rain, and in these holes water is frequently found in the

desert; so that, while the zebra is consulting his own comfort, he is providing for that of others. At ten o'clock at night we halted near Read's Ford, on the side of the Great Orange River.

In the morning of the 11th, after examining the river, we were glad to find it low enough to allow us to cross, and that some Griquas had arrived to assist us in passing over; but our oxen having gone to a distance in search of grass, we were obliged to delay crossing till they were found. Knowing the uncertainty of the waters remaining low, we regretted every minute of our stay, especially when the Griquas told us of a waggon which had lately been detained two months, by the rising of the river. However, the oxen were found, and we were ready to cross by nine A.M. My waggon entered the river first, and we were exactly eight minutes in reaching the opposite side, without a single interruption. It must therefore be a full quarter of a mile broad in this place. The oxen in each waggon were led by a Griqua, our own leaders being unacquainted with the ford. All had safely arrived on the Griqua side by ten o'clock. It being Saturday, we resolved to halt on the side of the river until Monday.

I was awoke at sunrise, by the Griquas singing a hymn under the mimosa tree, after which one

of them prayed with apparent devotion. For the sake of coolness, we held our worship earlier than on former Sabbaths, commencing at seven in the morning. Our number had doubled since the preceding evening, twelve of the Griquas were women. I observed one of our Hottentots and a Griqua under a waggon, reading a chapter of Scripture together, they read the verses alternately.

During the day we were visited by many Griquas and Corannas. They attended our worship in the tent, when one of the Griquas led the singing with great propriety, after which Mr. Moffat gave an address.

Several Griquas bathed two or three times; when I asked one, who was going into the water a third time, his reason for it, he said it was to cool himself, for he was too warm. Therm. under thick shade, at noon, 90. In my waggon, at five o'clock in the evening, it stood at 98.

Part of Mr. Anderson's people, who had seen him safe half way across the Bushman country, arrived at our waggons at two P. M. They returned by a new course, across a desert, where they met with no water, and in which they lost their way. After wandering in various directions, they at length got sight of White Hill, which is

situated six or eight miles to the north of the ford. Two of their riding-oxen failed from fatigue, and they were obliged to leave them behind in the desert.

After worship and supper, the Griquas retired to a fire under a tree, where they continued singing hymns till after midnight.

Therm. at noon, in the shade, 92. During the heat of the day all were dispersed among the trees taking shelter under the thickest foliage they could find; but in the evening the air became pleasantly cool, so that we could enjoy a fire. The Africans, from an indolent habit, after having made a fire at night, are not inclined to take the trouble to put on fresh fuel though lying around them. On leaving the tent after supper, we found the fire, which had been very large, almost gone out, and every thing looked gloomy. We heaped on it some large pieces of decayed trees, and in two or three minutes it became a great fire, scattering its light far and near, and throwing its heat to the distance of thirty or forty yards. This soon caused a kind of resurrection among the surrounding slumberers, who, after scratching their heads, and rubbing their eyes a little, became lively and talkative, and one of them remarked that he had assisted me in the passage across the Great River, six years before.

Walking alongside the river on the morning of the 13th, I found a kind of basket sticking among the decayed wood and weeds on the margin of the river. It was similar to those used by the fishermen on the Thames for catching eels, and was made of twigs and bound with rush cord. I brought it to the waggons to inquire its use, and was informed that such baskets were made by the Bushmen, and used in fishing.

Peecharoo, the Bootshuana, who had long travelled with us, increased in cheerfulness on reaching the north side of the river. Most of the Griquas being able to converse with him in his own tongue, no doubt added to his comfort, as well as indicated the vicinity of his own country.

Before daylight, Berend, a Griqua Captain, with his brother, and some other Griquas arrived, bringing with them three strong yoke of oxen to assist in drawing our waggons to Griqua Town.

We left the river at six A. M. Berend drove my waggon, while one of his people led the oxen, so that my driver and leader were unemployed. We halted at eight to procure water, no more being to be had till we should approach Griqua Town. Therm. at noon 92.

We proceeded at one P. M. travelling for two hours through a beautiful mimosa wood, spread over a valley, and watered by a river in the rainy season.

On our arrival at Griqua Town, at ten P. M., we had the satisfaction to find our dear missionary friends in good health. Descending from our waggons, we were welcomed and warmly greeted by upwards of a hundred of the people. I was soon recognized by my old friends, and was happy to see them again. The Griqua Captains, Cornelius Kok, sen. Adam Kok and Berend have removed, with their families, from Griqua Town, but I found the two former there, expecting my coming.

## CHAP. IV.

### GRIQUA TOWN.

MARCH 14.

ABOUT four P. M. we had nearly a total eclipse of the sun, so that the planet Venus was perfectly visible for upwards of an hour. The natives were much astonished at the sight, especially when we explained the cause of it. Therm. before the eclipse 82: after it 78. A great deal of lightning appeared in the west, and afterwards all round the horizon; and from eight to eleven, the time when I went to sleep, there were about thirty flashes in a minute. A little after midnight I was awoke by a tremendous peal of thunder immediately above the waggons, which was succeeded by many similar peals and a heavy fall of rain.

The next morning was cool, the ground damp, and most articles in the waggons felt moist.

The attendance at the school had been much increased, and become more punctual, in consequence of four boys being appointed to act as captains or monitors. When any are missing, one of the young captains, in whose district the truant resides, goes in search of him and brings him to the school. When I visited them in the morning, they were all engaged according to the British system, and their number exceeded one hundred.

I walked with Mr. Helm to call upon some of the people in their own houses. Among others we visited a little cluster of huts about a quarter of a mile from the town. They have many dwellings, which are called round-houses, in the town; one such is at this little village, it is built of stone about the height of five feet, and fifteen feet diameter, with a conical roof, a door, and one window. The same Griqua who inhabited the round-house was also building a square one of stone, about thirty feet by twelve, with a door and three windows. The walls were well built and nearly finished. When completed, he meant to use the round-house as a store. Three Griqua women, dressed in the European fashion, were sewing some cotton articles; three or four others came from the huts dressed in the same manner; to all of whom I made presents of needles, thread, thimbles, &c. While conversing with them a

storm of thunder and rain commenced, which detained us about an hour.

When the storm abated, we visited the flour-mill, which is driven by a small stream of water. While thus occupied, a waggon from Lattakoo arrived with Jan Hendric, a Griqua teacher. He came with about thirty Matchappees, who were going to the market at Beaufort, to exchange ivory, &c. for articles which they wanted. Jan Hendric accompanied them as their conductor and adviser.

As it was customary on Wednesday evening, before the prayer meeting, Mr. Helm examined the young people from a Dutch catechism---about one hundred were present---I never heard children repeat more readily, not only the answers, but many of them the proofs from the Scriptures.

Such a night of thunder as that which followed I do not recollect witnessing. There were frequently three claps at the same time, in different directions near us, which continued without intermission till nine o'clock. Lately eight persons were killed by lightning at Hardcastle, thirty miles to the westward of Griqua Town. Therm. at noon 74.

At the evening meeting, on Thursday, Mr. Helm

addressed the Bushmen, residing at Griqua town, through a Griqua interpreter, who seemed to perform his part very well, the poor Bushmen sat on the front benches and listened with attention. We visited some of their families in their huts, and they appeared pleased at being noticed.

On the evening of the 17th our pleasure was increased by a visit from Mr. Hamilton, of Lattakoo, who had been at the Great Orange River cutting timber for a mill. Two days before he had left his waggon to follow him, and kindly came forward on foot to meet us. He had slept the night previous to his arrival under a bush. At one time he heard a wolf behind him on the road, but neither saw nor heard any lions.

## CHAP. V.

### JOURNEY FROM GRIQUA TOWN TO LATTAKOO.

MARCH 21.

I LEFT Griqua Town for Lattakoo at three P. M., taking a road to the eastward of that by which I travelled on my former journey. These roads are separated by a chain of low hills, only as far as Steven Fountain, where they unite. We halted about eight P. M. at Coglebane Fountain. Three small pools of good water are formed by one spring. Six or seven acres of flat ground around the pools produce good grass, but all beyond, as far as I examined, is covered with a pavement of rock, and between the flags grass and bushes had sprung up---the latter to the height of from two to eight feet. This is almost double the height to which the same bushes grow in most other parts of Africa. Several deep pits, dug by Bushmen for catching game, were near the pools, which rendered it hazardous to approach them in the dark.

22d. Therm. 86. Two or three of the people were sick. As no supply of water was to be expected during the succeeding fifty miles, we filled all our empty vessels with that valuable article, and departed at three P. M., resolving not to halt till we had reached the next fountain. At other seasons there is a pool half way, but at this time it was empty. At six P. M. we passed over a low hill and descended into a valley, about two miles in circumference, lined on all sides by low hills and covered with long grass, from which there appeared no way of egress. We at last discovered a narrow pass leading to a valley exactly similar to the former. We next entered a very extensive plain, the same range of hills continuing to extend to the left. Through this plain we travelled till half past five o'clock next morning, when the crowing of a cock intimated our having reached Berend's Kraal, and several Griquas and Bushmen came from their huts to give us a hearty welcome. Berend, it appears, has cultivated a considerable portion of land in this place.

At sunrise our waggons were visited by a party of Matchappees, from Lattakoo, on their way to Beaufort fair. They had slept under a clump of trees the preceding night; all of them recollected having seen me at Lattakoo, during my former journey. Two chiefs, Chakka and

Maklanka, were in the company. They carried with them skins, assagais, knives, shields, &c. to exchange for beads at the fair. The only provisions they seemed to have for the journey were two or three bags filled with thick sour milk, with the water strained off, and which was nearly as hard as new cheese; it tasted as sour and affected the throat in the same way as vinegar.

Being furnished, by the favor of Berend, with fresh oxen to drag the waggons to Lattakoo, they were yoked at two P. M., but a severe thunder storm prevented our departure for an hour, after which we set off, but were soon obliged to halt, in consequence of a heavy fall of rain, attended by peals of thunder, and vivid lightning. When the storm abated we proceeded through a valley, covered with tall grass, reaching to the bellies of the oxen, and bounded at the sides by hills, variegated with clumps of bushes. Game has become very scarce within these few years, owing to the increase of muskets among the Griquas; lions, tigers, wolves, and other beasts of prey, have therefore become proportionably scarce, for where there is no game, these animals cannot subsist.

At nine P. M. we cleared the hills, and entered upon an extensive valley interspersed with tufts of bushes---the heavens wore a gloomy aspect,

being covered with dark watery clouds, through which the moon's light could hardly penetrate; but distant lightning amused us. At ten P. M. we reached a pool of muddy water.

At sunrise we found the clouds were dispersed, and every thing indicated a fine day. Therm. at noon 78.

A Bushman family, coming for water, remained at the waggons. It consisted of the husband and his wife, a younger brother, two daughters, eleven and twelve years of age, and a child of about eighteen months, which the mother continued to suckle. The man had a bow, and a quiver full of poisoned arrows. They had part of the entrails of a zebra filled with water, from which they frequently drank, and then filled five ostrich shells with water to carry home. We gave the man a piece of tobacco, for which he nodded and uttered some words in a low tone, expressive of thanks; but on giving him the skin of a sheep killed in the morning, he added to his former expressions of gratitude, by knocking with his elbows against his sides. Inquiring how long it was since he had washed his skin, which was extremely dirty, after considering a little, he said he could not tell, but that it must be a long time. His wife laughed heartily on hearing the question. One of the daughters,

after grinding the tobacco between two stones into snuff mixed it with the white ashes of the fire; the mother then took a large pinch, of the composition, putting the remainder into a piece of goat's skin among the hair, and folded it up for future use. She had a stroke of dark blue, like tattooing, from the upper part of her brow to the nose, about half an inch broad, and two similar strokes on her temples. The man had several cuts on his arms, and smaller ones on his temples, and so had the children, which they said was done to cure sickness. The dark colour of these cuts was produced by putting into them ground charcoal, when the wounds were green. Had any painter, who felt desirous of exhibiting a picture of human wretchedness, taken a drawing of this family, it would have afforded a striking representation of it to Europeans. But the Bushmen seemed unconscious of their condition.

The next fountain being upwards of fifty miles distant, we filled all our vessels with water before we set off. At three P. M. we continued our journey, and after travelling, generally on a plain, till one in the morning, we crossed the Reyner Mountains by a pass, and at four o'clock arrived at Steven Fountain, fatigued by the length of the stage, which must have been about fifty-two miles, as the strong fresh oxen, of Berend's, proceeded at the rate of quite four miles an hour.

Several Matchappees from Lattakoo, who were attending a cattle-post, visited us at sunrise. The Missionary Society's cattle, belonging to Lattakoo station, were seen grazing at a little distance from the waggons, watched by natives. In consequence of great rains the preceding year, Steven Fountain was remarkably strong, the water flowing copiously from ten or twelve springs. After breakfast, we visited the source of the Krooman River, which bursts forth from under a low hill, as described in my former Journal. We entered it by a different opening, which being low, rendered it necessary for us to creep; but as we advanced, the height within was from eight to fourteen feet, with an arched roof. The passage was thirty feet long in one direction. It then turned to the right, and was high enough to admit us for about thirty feet more. It terminated in several low passages, from which copious streams of water constantly flow. Mrs. Moffat had the hardihood to accompany us into this subterraneous passage. Therm. 82.

A brother of Mahootoo, the Queen of Lattakoo, with several others, visited the waggons. They had been on a hunting expedition, and descried the waggons from a distance. We were favored with some milk from the Matchappees, who attended the outpost. The servants, but especially

the sons of the owners of cattle, are permitted to give a portion of milk to strangers, but not to make use of any themselves; all the rest must be brought home.

Leaving Steven Fountain at two P. M. we commenced our last stage to Lattakoo, which is about fifteen miles. Our oxen being in good condition, and the road good, we travelled at the rate of nearly five miles an nour. The two Matchappees, though they had been hunting from an early hour in the morning, were able with ease to keep up with our waggons. At length we entered among extensive corn-fields on both sides the road; our Hottentots were amazed at the extent of land under cultivation, having never seen so much before in one place.

At five P. M. we reached the town, and found our friends at the station in good health; they had been apprised of our approach, by two Bushmen, who had seen us in the morning.

## CHAP. VI.

### FIRST RESIDENCE AT LATTAKOO.

ABOUT an hour after we had arrived at Lattakoo, King Mateebe, and Kossee the king of Mashow, with Salakootoo the king's uncle, three of the king's brothers, Mateebe's two wives, and the wives of the others, paid us a visit at Mr. Hamilton's house.

We found a commodious place of worship had been erected, capable of containing about four hundred persons; and also a long row of Missionary houses, furnished with excellent gardens behind. In front of the houses, a neat fence composed of reeds has been constructed, which improves the general appearance. We named the whole buildings attached to the Mission Burder's Row, after the Rev. George Burder, Secretary to the Missionary Society. At seven P. M. we attended their evening worship, when many of the natives were present.

26th. The morning was employed in selecting presents for the principal people, and in making up a small parcel for each, with their names in them. Sent first for Mateebe, in whose parcel was a saw, with which he seemed particularly pleased, a tinder-box, and a kaleidescope which did not attract his attention so much as might be expected, also a set of gilded coat-buttons, a red worsted night-cap, and beads, without which all would have been considered as trifles. Various other articles were likewise added. To Mahootoo, his queen, we appropriated a silver-lace cap, covered with spangles, some buttons, a snuff-box, needles, thimbles, &c. Presents were also given to Malalla and Mahoora, the king's brothers. Makklak, his brother-in-law, Brumella, a powerful chief, and his wife Shoy, formerly one of Makabba's wives, king of the Wanketzens. Shoy's father having had a dispute with Makabba, fled, and Shoy embraced the first opportunity to flee from her husband and to follow the fortunes of her father. On her arrival at Lattakoo, Brumella received her as his wife, Though he has three other wives besides Shoy, he has only four children. Most of the rich men have two or three wives, and sometimes more, nevertheless their families are not more numerous than ordinary families in Europe.

This plurality of wives among the rich renders

it difficult for young men to obtain wives. Hence many females are betrothed while they are infants, that they may be secured as wives when they become of age.

I made also a present to Kossee, the king of Mashow, a nation living at a considerable distance to the N.E. of Lattakoo. He is young and short of stature, but possesses a mild and interesting countenance.

Old and New Lattakoo are about fifty miles distant from each other, and contain nearly the same number of inhabitants, perhaps four thousand each. The houses and cattle kraals are of the same form, and their arrangement similar.

In the afternoon I visited Munameets, another uncle of Mateebe, who acted a friendly part to me on my former visit. He was sick and lying upon the hairy side of a skin caross, within the yard at the front of his house. He first stretched out his hand to me, and then sat up; he said, though he was better than he had been, yet he was still sick.

On opening the parcel containing my presents he immediately put on the red night-cap, and took from the snuff-box a large pinch of snuff. After examining every article minutely and si-

lently, he remarked that he was very glad to see me again.

Sehoiya, the little lively girl, whom I have noticed in my former journal, called at Mr. Hamilton's. She appeared about fifteen years of age, uncommonly sedate, and small in stature.

After sunset, Mateebe, his three sons and a nephew paid me a private visit, no doubt in expectation of receiving the customary present of tobacco, that, in the dark, he might convey it home unnoticed, knowing that otherwise much would be begged from him on the way. One of his sons brought a large wooden vessel full of a mixture of flour and milk, resembling thick gruel, which they substitute for bread. Mrs. Hamilton carried it to her Matchappee servants. The eldest son is a good-looking young man of sixteen years of age, having a mild yet manly countenance. When I asked if he would accompany me to the far land, from whence I had come, he smiled and laconically answered No. On putting the same question to the king's nephew, a lad about thirteen, he pointed with his finger to the ground, and said he liked better to remain here. Mateebe seemed highly diverted and pleased to observe them preferring home to an unknown land. After sitting about an hour, they took leave

A bell, which I brought from the Society, was erected during the day, the ringing of which did not excite that degree of curiosity which we expected. Not more than forty or fifty people came to see it. However it will be found extremely convenient, as the horn formerly used to collect the people for worship, could not be heard at a distance, and many urged that circumstance as an apology for non-attendance.

I delivered an address at the morning worship, from Matt. xxiv. 14. Mateebe sat on the right side of the desk, and Kossee, the king of Mashow,* sat on his right hand, and Munameets, Mateebe's uncle, on his left, in front of the desk. Several of the other chiefs were also present.

The king of Mashow being on the eve of departing to his own country, we expressed a wish to have a little conversation with him, in the presence of Mateebe, and invited them to accompany us to Mr. Hamilton's house. Without Mateebe's presence, we could not with propriety negotiate with another king. They willingly consented, and came with us.

I asked their opinion in regard to sending Missionaries to Mashow, and the countries beyond

* The ow is sounded the same as in how, and the ou in thou.

it, and my paying them a visit. The king of Mashow looked significantly to Mateebe, wishing him first to deliver his opinion, who immediately said,

"I will never hinder the progress of the Word of God. I have no objection to your going to Mashow, and the other people in that direction,* but when you come to Mashow, Makkabba, the king of Maleeta,† who lives not far from Mashow, hearing you are there, will send for you. He is a bad man, I should not like you to go there. I know that he would murder you. I told the same to Dr. Cowan, but he would not believe me, and he has never returned."

Kossee assented to Mateebe's remarks, and added, Should we come to any of those nations, we must do nothing with the people alone, but every thing through the kings; we must always consult them, and they would advise what was

* As all European articles ascend to the interior through Lattakoo, from which Mateebe and his people derive a profit, we were rather surprised that he so readily consented to my visiting the natives beyond, with the view of Missionaries being afterwards sent to them, which might injure his trade with those nations.

† Maleeta is the name of the city, Wanketzens that of the people.

best to be done. He remarked that water on the way was rather scarce.

In the afternoon, Mateebe stood without, desiring to see me. On going to him, he pointed to a beautiful dark brown ox, held by some of the people, saying that ox was a present from him to me. When I desired them to give my thanks to Mateebe for his present, they told him that my *heart was sweet*, i. e. cheered.

I took the opportunity to explain to Mateebe some things respecting the heavenly bodies, such as the cause of the late eclipse of the sun, and what occasioned a lunar eclipse. He evidently hesitated to believe that the world ever came between the sun and moon. On telling him that white men came from the north, from countries beyond the black men, he shook his head, and pointed to the south, as if he had said, that he knew better, and was certain they came from the very opposite direction. This opinion was not surprising, as all white men who had visited him, had come from the Cape, which is south from Lattakoo, and many of his people had travelled far to the north, and had always found black men inhabiting those countries they had visited. While we were conversing, one of his sons brought me a calabash full of thick churned milk, as a present from Mahootoo, the queen.

During the night of the 28th, there was much thunder and some refreshing showers; for want of rain their crop of Caffre corn had nearly failed. During the drought they applied to the rain-maker, or person who pretends to possess power to bring rain, by using various incantations, but without success. The king informed the Missionaries of this, and requested they would pray for it. Four weeks before our arrival they had appointed a weekly prayer-meeting, and it has providentially happened that there has been rain every week since the meeting commenced. Therm. 78.

## CHAP. VII.

### CONVERSATION WITH MATEEBE AND HIS CAPTAINS AT LATTAKOO.

I HAD a formal meeting with Mateebe and his chief captains, in front of his house, within the yard. The king sat on the ground, I sat upon his right hand upon a large wooden dish inverted, Mahootoo, his queen, sat on the ground, at my right, Mateebe's eldest son, Peekloo, sat on his right hand. The king's uncle, brothers, &c. sat near us.

I began the conversation by observing, that I had fulfilled my promise to the king, when formerly at Lattakoo, *viz.* to get instructors to come to his country; and that the king had fulfilled his promise in giving them a kind reception, and affording them protection. He said he had attended to them. On my expressing sorrow at finding so few children frequented the school, he said " they had to attend the cattle."

The Missionaries say they could get plenty of young people to attend, were they either to feed them, or daily to make them presents of beads. The children coming to school, and the old people to worship, is considered by the natives as a favour done to the Missionaries. So generally is this the case, that when the Missionaries observe a captain attending regularly for a short time, who has not been accustomed to attend before, they expect an application from him soon, for the use of their waggon, or their plough, or something else. When they have the use of the waggon, they must also have the loan of oxen to drag it; for, though they have plenty of oxen, they are too tender of them to allow any to be trained for the yoke. In the present state of things, it is generally prudent to comply with their request.

I next expressed to Mateebe the satisfaction I felt in hearing that he and his people had relinquished the system of going on commandoes* against their neighbours, to capture their cattle.

He said, that as he had taken our advice, in not going on commandoes, he hoped I would take his advice by not going to people whom he did not like, such as Makkabba, king of the

* Marauding expeditions against their neighbours.

Wanketzen. If those of his people who might go with me* should say there was danger this way or that way, I ought to take their counsel; and now, as he had given up commandoes, (to which action he attached much merit,) and thereby could not obtain cattle as formerly, he ought to be furnished with muskets and powder to kill game.

I found he did not mean that the Missionaries should furnish them, but that he should be permitted by the government of the colony to purchase them with cattle. I told him I could not say what the people there might do, and that the Missionaries had no power over them. This being a delicate subject, I wished to get rid of it as fast as possible, and was relieved by his feeling a desire to smoke, and ordering a light. His son immediately brought two sticks, in one of which were about half a dozen round holes, pierced about half through it, seemingly bored with a hot iron instrument. This stick was laid on the ground in a position to remain steady. After this was adjusted, Peekloo placed the end of the other stick into one of the holes, and twirled it round between the palms of his hands as fast as

* I had at that time asked none, but probably he had resolved to send some as spies upon my proceedings, that by them he might be informed of all that passed.

possible, maintaining a pressure downwards. Mateebe next twirled the stick, then his daughter, each continuing to take their turn till part of the stick began to smoke; after which fire appeared, when the king lighted his pipe, and smoked with as much unconcern, as though the procuring of the fire had been attended with no trouble. I petitioned to have the two sticks, to carry as a curiosity to England; but the king stated, that having been sick, every thing about his house was under the power of the doctor, but when that was removed, I should receive them. The sticks by which the fire was produced were from the milk tree, the other from a bush called the Mahacha.

It being almost dark, I proposed putting off the conversation till next day at ten A. M. The interpreter, in mentioning ten o'clock, pointed to that part of the heavens where the sun would then be; Mateebe signified his assent by nodding, on which we took leave.

The two kings attended the evening worship in the meeting-house, at the conclusion of which they both came and shook hands with us. This is their usual custom on such occasions. On my former visit to Lattakoo, after the first interview with Mateebe, he held out the back of his hand, that I might touch it as a sign of mutual

friendship; he was at that time an entire stranger to the shaking of hands.

On the 29th, about ten o'clock, we walked to the king's house; when his chief Captains had arrived and taken their seats, I began by asking the king, if he considered it a favor done to him and his people, that Missionaries had been sent from so remote a country as England, to instruct him and them in the knowledge of those things of which they were before ignorant? He said, "it is good they came---those of our people who would not leave Old Lattakoo, to accompany us to the Krooman, said to us, 'the Missionaries will make you their servants.'" Then, as a proof that he and his people had paid some attention to the teachings of the Missionaries, he added, "We disapprove of bad things, of commandoes."

"Does Mateebe think any of his people are happier or better, by the things which the Missionaries have told them?"

"All are pleased with the Word, but we cannot comprehend it, we are glad we have the means of knowing it; we can now sleep well."

"Can Mateebe tell what causes them to sleep so well? Is it, because they now know something

of the true God, or because white men with guns now live among them?"

"A peace from God, and by the word coming among us."

"When Jesus Christ was in the world, some who did not understand the meaning of what he said, came and requested him to explain it to them. The inhabitants of Lattakoo should do the same to the Missionaries, when they hear any thing they do not understand."

"That ought to be so; but the Griquas once did not understand---now they are changed. I hope it will be so with us."

"Does Mateebe now understand how a book can speak, better than he did when I endeavoured to explain it on my former visit?"

"I do not yet understand how the Bible speaks, nor how a letter tells about things which happen far off."

"Wherefore does the king come to the Missionaries to ask for news, when he hears they have received a letter?"

"The Missionary looks at the letter and

knows news, but when I look at it I see nothing, because the Missionary knows things by the letter, I ask him what they are."

"Does Mateebe know how news comes in the letter?"

"I do not know, but the people who can write know it."

"I expected that Mateebe, before now, would have been able himself to write a letter to the far land?"

"If I wish to write, I may come to the Missionary, and he will write for me. I had called on the Missionary when he was writing, but he never put the pen into my hand." He expressed this with a laugh.

"Have not all been publickly invited to come and learn to write?"

"Yes, the ask is there! but *me* they have not asked."

Here I was told that there was no Bootshuana word for soul or spirit, but heart or breath, and that it was still uncertain whether the people understood that they had souls. The interpreter,

who is a Matchappee, took occasion to say that he was like Mateebe, for he neither understood book nor letter---that he saw nothing in the book but colour; that when he looked at a book, his head was dark, and his heart dead.

The king then observed, that he saw the word was peaceable, and the children know it, for when waggons came, the children fled, now they run to meet them. While Mateebe was speaking, Mahootoo frequently repeated some of his words; when she did so, I noticed that the King always repeated them after her.

Munameets, after holding out his hand for snuff, began to speak: "This is not," said he, "our original country, but a place called Nokamma, which lies three days' journey to the N. W. of Griqua Town. Hottentot commandoes drove us to the Krooman. Here," he added, the "Word of God came, and found them, and brought peace, but he was sorry he could not understand it, he wished God would give them a heart; the word going only into our ears," said he, "does not help us, but God must make the heart right."

"Why does Munameets believe there is a God?"

"My heart is full of wickedness, and so long as

it is so I cannot understand the word of God---I am often grieved because I cannot get a better heart."

"I understand that you pray to God, do you believe that he is every where present to hear you?"

"Yes, I believe God is every where, and hears prayer, because he made all things, therefore I hope God will answer my prayer."

To see how far he understood the meaning of soul, I asked why a dead man could not walk, as well as a living man?

"When a man is dead, he rots, and cannot walk."

"Do you understand what life is? You will sometimes say, when a man is not quite dead, there is life in him---now, what is life?"

"So long as God allows life to be in the man, he walks; but, when he takes it out, he cannot walk, he is like an ox when slain."

These conversations were taken down verbatim, at the time. Lest they should become tired, the meeting was adjourned to a future opportunity.

## CHAP. VIII.

### VARIOUS OCCURRENCES DURING OUR RESIDENCE AT LATTAKOO.

ON stepping into an inclosure opposite the king's house, we found some young men rubbing upon the skin of an ox a white substance, which we understood was the brains of an animal beaten up with milk, to render the hide soft and pliable.

Walking to an eminence, we had a good view of Mateebe's district of the town, and of five other districts. Lattakoo stands thus scattered for the sake of having ground for raising corn near them, thorn-bushes for building their fences, and wood for their fires. From the distant districts men came daily to visit the king.

Therm. at noon 74. Plentiful showers in the evening with thunder and vivid lightning.

Much rain had fallen during the night, which made our friends remark, at breakfast, that the

Matchappees would call us rain-makers, as so much had fallen since our arrival.

Corannas from Malapeetzee called to receive presents; but, as I intended to visit their place, I desired them to have patience till I got there. Their chief then reminded me of his having made me a present of a goat on my former visit, which led me to inquire if he had found a sheep with its lamb, that I had lost while there. He answered that he had not. None of them had ever been as far as either the Tamaha or Mashow countries, though Malapeetzee be on the way to them.

Mateebe paid us a formal visit, at the head of a party, consisting of his uncle, brothers, &c.; but he had nothing to say, only to shake hands, which all the party did after him. On their retiring, Mappooreer, a brother of Mateebe's, whom I had not yet seen, in consequence of his having been at an outpost, called. After saluting him, I promised to look out some presents for him in the afternoon, when I should be glad to see him. On hearing this, he smiled and hastily departed.

A short time after my arrival in the town, Mateebe made signs that he wanted some snuff. On showing him how I took snuff from my deep box,

I put it into his hand, but instead of adopting my method, he thrust in his fingers, and pulled out nearly the whole contents of the box. On his afterwards making signs for snuff, I informed him that I had only brought with me a small quantity of that kind of snuff, wherefore I should for the future give it him by measure. I then gave him more than a sufficient quantity for one occasion; but ever since I adopted this plan he laughs more heartily on receiving it than I have seen him at any other occurrence.

The natives having heard from the Missionaries that before the coming of the Son of God to judge the world, the sun and moon would be darkened, when the late eclipse of the sun happened, inquired if it was the Son of God coming; and to-night, when the moon was eclipsed, they asked if the moon was dying.

Much rain having fallen during the day as well as during the preceding night, the prayer-meeting for rain, which had been held for five weeks, was changed into a thanksgiving-meeting for the late plentiful supply.

After supper we heard the sound of music near the king's house. We walked over to the place from whence the sound came, and found a large party dancing, and in this way expressing their

joy on account of the late fertilizing and refreshing rains. About fifteen men were dancing in a circle, each holding and blowing a reed. They leaped like a frog, round and round the circle, keeping time. The king directed the dance, leaping and playing upon a reed, exactly like the others, from whom he could only be distinguished by a long rod which he carried, reaching considerably higher than his head. Peekloo, his eldest son, was the only young person engaged in the dance. Many women rushed forward from the crowd of spectators, and leaped fantastically around the dancers, singing and clapping their hands. Being observed to take out my snuff-box, I was instantly surrounded by women and girls, sturdily calling out for snuff, and as many as could thrusting their fingers into the box. The king noticing their rudeness, ordered his son from the dance to beat them off, which he could not accomplish without rough treatment, nor till the box had been emptied of its contents.

The Missionaries, with the few Hottentots attached to the mission, have dug a canal from a distance of three miles above the town, by means of which the whole water of the Krooman is led into their extensive fields and gardens. I went to view this useful work after breakfast, and found extensive fields of Caffre corn, belonging to the natives on both sides of the canal. Similar culti-

vation extends two miles higher up the river in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than before, in consequence of twelve or fourteen fountains issuing from the ground, about a quarter of a mile lower down than the dam, and which discharge nearly an equal quantity of water at all seasons of the year.

On the sloping side of a low hill, near the dam, there is an excavation which resembles a stone quarry; this excavation is in the form of an inverted cone, about forty feet deep, and seems chiefly dug out of the solid rock, mixed with a little red earth. Bushes were growing at the bottom.

During an expedition, which lately took place, to free the country from jackals, and where none but Matchappees were present, they were accustomed to close the day with the exercises of devotion, in which they prayed for the Missionaries, and for the safety of the town.

While walking with Mr. Moffat, in Mr. Hamilton's garden, he asked two strong Matchappees to assist in gathering some kidney-beans. In less than ten minutes they desisted and came to us, complaining that their arms were almost broken with the labour.

A young Matchappee female came up to us, while viewing the field, and held out her hand in a begging posture, wishing either for snuff, tobacco, beads, or buttons. To try her, both of us held out our hands to her, in the same manner as if begging. Putting her hands upon her face, as if ashamed, she laughed heartily, and ran off.

April 1. About two o'clock in the morning, a Matchappee arrived in great haste from the outpost at the source of the Krooman, saying that the Bushmen had carried off the Society's cattle, both oxen and cows. Immediately all was bustle and confusion, the men arming themselves, and hastening out of the town in little parties, which continued for more than an hour, till nearly every man had gone in pursuit of the Bushmen. Some parties that passed before my window were marching in regular order with their spears suspended, and shields hanging over their backs. They would probably reach the place, which is sixteen miles, in three hours, after which they would follow the footmarks of the captured cattle.

The hatred which many of them feel against Bushmen is so great that they are glad of such an occurrence, because it affords them an opportunity of taking revenge on that miserable portion of the human species.

When the young man who brought the intelligence of the capture of the cattle reached the town, he made a certain cry, or howl, which was instantly repeated from one part of the town to another, till it had gone over the whole place. The King with his Captains in a short time were assembled in front of the Mission-houses, when he committed the chief command of the expedition to his brother Malalla, on which they set off, and others followed as they came up. The Hottentots attached to the Mission went along with them.

About thirty years ago, the Matchappees were nearly ruined by the Corannas carrying off the greatest part of their cattle. Old Cornelius Kok, the Griqua Captain, who is still alive, happened to be hunting with some of his people, and found them in this forlorn condition. He remained with them for two years, protected, and also assisted them with food by shooting game till they had recovered many of their cattle from the Corannas. On this account they call him their father to this day.

Not long ago, when Kok and a party of Griquas were on an unsuccessful hunt, they came upon a cattle-post belonging to Salakootoo, uncle to Mateebe, who is considered a bad man by most of his countrymen. Being in great want,

they seized all the milk at the outpost, and used it to refresh themselves. On arriving at Lattakoo they informed Salakootoo what they had done, who replied that his cattle were all Kok's, and that whenever he came to any of the outposts afterwards, he might freely make use of whatever he found, which is a convincing proof that they are not unsusceptible of favors done to them.

At half past eleven A. M. four messengers from the Krooman Fountain arrived, to inform Mateebe of the number of cattle carried off by the Bushmen. They were altogether fourteen, viz. eight from Sedrus, the interpreter, three from Andrus Stoffles, a Hottentot, two from the Society, and one from Knight, a Griqua, all cows, and belonging to those connected with the Mission.

Walking to a little distance from the town, I was beset by two or three parties begging for snuff. Having given each of them a little, they informed others of their success. Some of whom solicited to have my seal, and others the keys attached to my watch-chain, that they might suspend them to their ears. To convince them I could not spare them, I took out the watch to explain their use, by pushing the pin that pressed on the spring, the watch instantly opened as if of its own accord, which spread so great an alarm that the whole party fled to the distance of thirty

yards. Observing that I smiled at their fears they gradually returned, and cautiously viewed the work within, the motion of the wheels excited their astonishment.

I observed round the neck of a young woman a string of gilt buttons, marked Louis XVIII; and on the neck of another a silver cravat-buckle, which probably once belonged to Cowan, or Donovan, or some of their party.

Their infants cry or weep exactly as they do in England; but those who are above three or four years of age, bawl out y̆o---y̆o---y̆o---y̆o---y̆o; y̆o---y̆o---y̆o---y̆o---y̆o.

In the afternoon we visited a district of the town, about three miles to the westward of Mateebes, called by the Missionaries Hackney, and containing about five hundred Bootshuanas, who lately, with their Captain or chief Malawoo, joined Mateebe.

We visited three of the public enclosures where the men generally spend the day together at work, or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner. To this they retire when the sun's heat becomes oppressive. It is composed of strong branches of trees, so

bent as to form a roof, which rests upon a pillar placed in the middle of the house. The whole is neatly covered with thorn-branches twisted together. The inhabitants of the second we visited presented us with a large calabash, full of thickened churned milk, which we felt very cooling. On entering the third, we were introduced to the Captain of the district, who was seated on a quacha's skin, which is striped like that of the zebra. His beard was black, and about an inch long on his upper lip and on the lower part of his chin. The skin of a long serpent was wrapped round his head, and the head of the animal hung over his brow. I emptied into his hand the contents of a small snuff-box, which I generally carried on purpose for distribution. He immediately sent part of it to his wives, and divided the rest with a knife among his principal men, what adhered to his hand was drawn up very clean by an aged man. Mr. Moffat then presented him with an English clay pipe and a piece of tobacco which pleased him much. He soon brought us a calabash full of thick milk; but the hole in the side, being only about four inches long by two-and-a-half, I felt it impossible to reach it. On observing this, the chief sent for wooden spoons and presented each of us with one. When we were satisfied, the calabash went round among the people till it was emptied.

Several people were employed in cutting hides into ropes for binding parcels on their pack-oxen, and one man was busy making a leather cap. Some of the children were extremely terrified by our appearance, especially a boy about seven years of age, who made his escape by thrusting himself through a thorn hedge, though his skin was his only covering. On leaving them Malawoo, with about twenty of his men, walked with us as far as the houses extended, and many of the women followed them. There they remained till we were out of sight, which we considered a token of their friendship.

Three other villages or districts of Lattakoo are situated a little to the N.E. and all at a considerable distance from the river. On observing this I was informed that the Bootshuanas esteemed it unhealthy to reside near a river, which accounts for the Lattakoo I formerly visited having been two miles from the river of that name.

2nd. About ten P.M. we set off to view a great cave, at the end of Reyner Mountain, about three miles to the south of the town. The following persons voluntarily accompanied us:

Moosica Peekloo, the young king, by Mahootoo.
Yankey, the king's second son, by the old queen.

Kooky, the king's nephew.

Makkamma, Munameet's grandson.

Eleesa, (or Elisha, a Bootshuana name,) the king's servant.

And the smith's son.

We should have found it difficult to get through the corn-fields had they not accompanied us. The cave was about half way up the mountain, in length about three hundred yards, and fifty or sixty feet high. It seemed to be excavated from a range of cliffs, the roof extending outwards twenty-six yards. The back part was nearly perpendicular. Towards the southern extremity the roof gradually decreased in height. Many nests of poisonous wasps were attached to the roof, resembling, at a distance, swallows nests in England, but on a more close inspection we found that they consisted of a collection of cells, which were composed of a kind of white wax. Some large pieces of rock had fallen from the roof. To amuse our party, who had kindly accompanied us, Mr.M. made a train of gunpowder, to which he set fire by a burning lens. This at first frightened, and afterwards diverted them exceedingly.

Finding large pieces of transparent rock, the Matchappees offered to carry them home for us. Peekloo, the king's son, took a large piece, and carried it on his naked shoulder for about a mile,

when he said it was angry, and gave it to his servant to carrry for him. By its being *angry*, he meant that the corners of it being sharp pained his shoulder. The king's nephew carried my handkerchief full of stones in his right hand, and two pieces in his left. Near the place where we obtained this kind of spar, we found three large excavations in a granite rock, full of rain-water, which pleased us as much as if we had found a treasure; all of us being thirsty. Though the water was more than lukewarm, it refreshed us greatly. Peekloo observing that we examined almost every object we saw, brought us at different times several very curious plants. On my putting some stones into my pocket the Matchappees laughed heartily at seeing stones treated with so much respect.

After dinner, Linx Malalla, from Old Lattakoo, called upon me. He is son to Makrakka, a King or Chief higher up the country, who died lately, and whose people afterwards divided and joined other tribes, such as the Mashows, Matchappees, and the Wanketzens. He was a tall and good-looking man, besmeared with red paint, and wore a straw hat of a conical shape, a fashion which I had not seen in Africa before. He was in high spirits, and soon developed the object of his visit, *viz.* to receive a present. I brought him a tinder-box, which seemed to please

him. After waiting a short time in expectation of receiving some other articles, but seeing that nothing more was brought, he left me, and was followed by his people.

Hearing that he had lived with the Wanketzens, at the time Dr. Cowan, &c. were said to be murdered by their king Makkabba, and that he was now an enemy to Makkabba, I thought his account might be depended upon, if it was in favour of the Wanketzens ; I therefore took an opportunity in the afternoon to question him on that point. He said that the Wanketzens had robbed Dr. C. and his party, but did not murder them; that they passed on, and he did not know where they had gone. It afterwards occurred to me, that as Lynx's father, Makrakka, was implicated in the murder, according to the reports I received on my former journey, both at Lattakoo and Malapeetzee, little dependence could be placed on his account, and as it is not improbable that he himself had a share in the murder, he had an interest in the concealment, for his own sake and the character of his father.

There may now be a dread in the minds of some of the nations to the north, of the approach of white men, in consequence of the residence of the Missionaries at Lattakoo, and they may conceive

it their interest to throw the blame of the murder on nations more remote.

Once at a public meeting called to consider whether they should go on a commando against a distant nation, Malalla, brother to the king, said to the assembly, "I will not go on a commando with you, you all speak as brave men here before the women, to make them think you are heroes, but before the enemy you are all women."

## CHAP. IX.

VARIOUS OCCURRENCES—COMMANDO AGAINST THE BUSHMEN—A PUBLIC DANCE IN HONOR OF IT—AN ACCOUNT OF THE EXPEDITION PUBLICLY GIVEN TO THE KING.

APRIL 3.

IN the morning two of our Hottentots returned from the expedition against the Bushmen, being unable to keep up with the pursuers. Malalla, who commanded, made a proposal also to return, but Teisy, another chief, insisted on their continuing the pursuit. They found a calf newly killed by the Bushmen, and a fire kindled to cook it; but the Bushmen, having perceived the approach of the Matchappees, fled, leaving the calf behind. This afforded a meal to the pursuers. The king of Mashow and the Corannas from Malapeetzee had accompanied them.

If a party of Matchappees be attacked by a su-

perior force, and there does not appear any prospect of escaping, they make no resistance, but calmly allow themselves to be butchered. The Bushmen are said to do the same. Therm. 71.

I attended a meeting of young people in the evening, chiefly Hottentots. Among them were six Matchappee females. They related what they remembered of the sermons they had been hearing during the day. The Matchappee girls recollected much more than all the others, or perhaps, by not feeling the least abashed, they spoke freely whatever came into their minds. On one occasion, when they were relating what they remembered, I asked a Matchappee girl if she was afraid of death? She instantly answered, she was. But why, I inquired, was she afraid of it? After a little hesitation she said---because it was a very bitter thing, she did not like it.

There was present a little black boy who could read and write. At the conclusion of the meeting he repeated the Lord's Prayer in Dutch, line by line, the rest repeating it after him, exactly as it is done by the clerk and congregation in the English establishment. His name was April; he had been with his mother, sister, and younger brother on a distant hill, living upon roots, and almost famished, when they were brought to Lattakoo, and assisted by the Mission.

Makqueetze, one of the captains, seems very desirous to gain the good opinion of the Missionaries. —On coming to worship, he will not take his seat till he has caught their eye, and will sometimes inquire of his neighbours if the Missionaries speak of his regular attendance.

4th. I had three or four different sets of young people during the day, learning their letters. Sehoiya was among the last class. She did not know all the letters, but quite as many as the others. My clothes were frequently covered with red paint from their cloaks, which soil every thing they touch.

Intelligence was this day received from the men who went in pursuit of the Bushmen. They stated, that on their arrival at the Great Cave, (which is the general refuge of robbing Bushmen in that part of the country, when pursued) they found by the traces that the Bushmen went past it, from which they concluded that the robbers had come from the Malalareen River. The footsteps were so visible, that they could trace them by moonlight. In such an expedition, the pursuers extend their front, more effectually to keep sight of the track, and frequently call out from different parts of the line, whether they have or have not lost sight of the track. They likewise observe whether any part of the cattle have been

sent off in a different direction from the main body. Having on the way noticed that the footsteps of one Bushman and an ox turned off towards the mountains on the right, they concluded that the ox was a reward to the man for guiding the robbers to the cattle-post at the source of the Krooman.

A large party of Bushmen went some time ago to old Lattakoo, and at mid-day captured some of their cattle in sight of the town. The inhabitants, in consequence of a late discomfiture which they had received from the Bushmen, were so intimidated that they declined pursuing them. This timidity so emboldened the Bushmen, that they advanced to the side of the town, and demanded pots to boil the flesh of the captured cattle. But on a later occasion the Matchappees acted with more spirit, and completely overcame a party of those plunderers, since which time they have not been molested.

5th. I visited a smith who makes knives and assagais, or spears. His implements were few, having a stone for an anvil, a rough-made iron hammer, the head of which might weigh about a pound, and two small bellows made of skin, with a piece of cow-horn at one end, through which the blast went, the other end being open, like a purse, and sewed to two round pieces of wood. These bellows were laid upon the ground opposite the

fire, with a heavy stone to keep the under side steady. He effected a blast by quickly raising and depressing the upper side of the bellows, and with great ease blew both at the same time. The iron which he wrought came from the N. E., higher up the country.

The Matchappees, though very fond of potatoes, have never been prevailed on to plant any, because they resemble nothing which has been handed down to them from their forefathers, to whose manners and customs they seem as strongly attached as the Hindoo or the Musselman. This blind and bigotted attachment constitutes the greatest obstruction to their reception of Christianity. Were any of their captains to renounce their ancient customs, and profess the Christian faith, he would thereby expose himself to the keenest persecution. Converts from amongst the poor would excite, at least at first, little alarm, because they are despised; nor would the conversion of the aged cause the smallest uneasiness, for these are held in such contempt, that they would rather see food given to dogs than to them. They have frequently reproved the Missionaries for relieving the wants of such persons. They are so sensible, however, of the protection they enjoy by the residence of white men among them, that it is probable they would persecute their own people for a long time, before they would

attempt to drive away the Missionaries. They at present never interfere to prevent the Missionaries sowing or planting what or when they please; but all the *natives* are compelled strictly to act according to ancient rule.

The king cares not how much he troubles or begs from the Missionaries himself, but he is sometimes enraged when he sees them too much troubled by others. On such an occasion, he once laid hold of a stick and knocked down captains, servants, women, and children, indeed all who came in his way, without making any distinction. When in a passion, he is said to appear extremely terrific, foaming at the mouth, with eyes infuriated, swollen countenance, &c. On some occasions, when he has been speaking at their public meetings, the Hottentots attached to the Mission have fled from terror. At other times his deportment is mild.

Happening to sit down upon a rock during a walk in the afternoon, I was as usual beset by young people begging snuff; but before I gave them any they had to labour nearly an hour at the letters of the alphabet, a copy of which I always carried with me. I pointed out the letters that composed the king's name, and that of his uncle Munameets, which made them thoughtful for a little, as if they had obtained some new idea of

the use of letters. Their own names were Magein, Seerupee, Misselamoor, Hooweyan, and Hassekate. Of their own accord they told me the Bootshuana names for different parts of their dress. Nothing afforded them greater sport than my repeating the word incorrectly; but after inserting the several words in my memorandum-book, and reading over the whole to them at once, they seemed to wonder how the ivory leaves told them. The three eldest then went to a little distance and danced, in their way, for half an hour, standing in a row, clapping hands, and singing with all their might. The one on the left side then danced forward about twenty yards, singing and causing her hands and feet to move in time; returning to her place, the second advanced in the same manner; and the third danced off in rotation exactly as the first. This they repeated for half an hour, frequently altering their steps and gestures.

About sunset there was a great hue and cry, that the commando was returning from pursuing the Bushmen. There were about eighty, the rest being left behind from lameness and fatigue. They marched in rows about six deep, each carrying before him a shield, and a spear in an upright position. They all sung in concert, and took no notice of those around. One or two at a time were constantly running out from the ranks

to the distance of thirty or forty yards, both before and behind, imitating attacks upon the Bushmen, or pretending to defend themselves against them. On entering the town they proceeded directly to the inclosure in front of Mateebe's house, where the king and his captains were seated on the left side of the gate. A considerable assemblage of women greeted them on their arrival. The captains were seated in the form of a crescent, the king sitting in the middle and in front. The commando sat immediately opposite, about twenty yards distant.

The ceremony commenced by singing a grave song, during which all by turns leaped out from the ranks, two at a time, exhibiting warlike evolutions. Having performed these, the singing ceased, and Malalla, brother to the king, who had commanded the expedition, rose and gave an account of what had taken place. The king was informed before-hand by messengers sent out on ox-back to meet them on their approach, these returned hastily to Mateebe with the particulars.

Malalla began his speech by upbraiding many young men who had remained at home, instead of accompanying them. He then said, that on reaching the King Fountain, they observed the traces of five of the oxen, which had been driven off to the right, towards Reyner Mountain; but they

followed the track of the greatest number of oxen till they came to the Bushman Kraal, where they found nine of the oxen lying dead. The Bushmen fled with five oxen, one of which they also killed in the flight. To entice the Bushmen to return, they left every thing in the same state in which they had found it, and retired out of sight to a distance. The Bushmen did return, but, having observed some of the Matchappees, they instantly fled. On seeing this, the Matchappees went and feasted on the dead oxen, after which they returned home. The women, during the speech, frequently shouted.

Malalla's voice and gestures, while delivering this speech, would not have disgraced the first orators in civilized countries. It sounded to my ear like blank verse; sometimes he hung down his head in silence, then raising it he proceeded in his relation. The speech continued about a quarter of an hour.

Having brought with them all the Bushmen's property which they could find, such as mats, skins, &c. these were hung about them as trophies.

When Malalla had concluded, Mateebe rose and rebuked the commando most sharply, for not following up the pursuit till they had overtaken the

Bushmen and the remaining oxen; after which the meeting dispersed, and Malalla came forward and shook hands with me very heartily. Some of the women appeared almost frantic with joy, at seeing their sons and husbands return home safe. They sung and danced till nearly midnight. This expedition had lasted six days.

## CHAP. X.

INTERCOURSE WITH SOME OF THE CHIEF MEN—THE KING PROPOSES TO BARTER FOR A MUSKET—THEIR POTTERY—A DANCE IN HONOR OF OUR ARRIVAL—THE YOUNG PEOPLE EXAMINED.

APRIL 7.

MUNAMEETS called on us, while we were at breakfast, with a large wooden dish which Mr. Moffat had requested him to obtain. It was made from a block of wood by the Boquaina nation; it had two handles, and would contain about two gallons. Five or six persons came to witness the bargain---the opinion of others being always asked before a contract is concluded. Waiting patiently till breakfast was finished, they amused themselves by examining some portraits from the Evangelical Magazine, which hung round the room. They found out that one of them was a portrait of me, which Munameets thought very like. Pointing to another portrait, one of them said it was intended for Mr. M., on which a woman replied, O maka! [mawkaw] It is a lie! Such a mode of speaking gives no offence, they

will say so to the King in common conversation, without giving him the smallest umbrage.

In Mr. Hamilton's garden, there was a cotton-bush in flower; the leaves resembled the currant-bush, and the flower that of the hollyhock---they were of three colours in the same bush, some pure white, others pale yellow, while others were lilac. From the seed of that bush it is intended to plant others. Therm. at noon 76.

The rains at Lattakoo most frequently came from the N.W. and the W., which is in the direction of the Great Desert; and sometimes a little drizzling rain from the south. None ever comes from the east; it is very different in the vicinity of Algoa-bay, where the greatest part of their rain is from that quarter.

Mateebe, Malalla, and four of the principal captains, called this day while I was writing, the operation of which they seemed to witness with considerable interest. I learned from them that Kossie, the king of Mashow, had left Lattakoo two days before. They seemed to have no idea of taking leave.

In the afternoon, Mateebe brought two oxen to purchase a musket for one of his brothers, as he had observed that we possessed several. This

was a delicate business, for I knew his heart was set upon it, and I also knew that the colonial government at the Cape were very properly averse to those beyond the limits possessing guns. I told him I had a long journey still before me, and these weapons were not only necessary for defence, but much more so to kill game for our support, and added, that he ought not to be surprised if I felt reluctant to part with any of them. He was evidently disappointed, but seemed to feel some force in the reason I assigned.

In the evening, however, he brought me a present of some thick milk, which was no small evidence of friendship from so penurious a man. A servant had carried it to the door, but he himself brought it into the room, and placed it before me on the table, seemingly pleased with his own generosity.

We were informed that the king and his captains had determined to take signal revenge on the Bushmen for their late robberies, by sending out a numerous party against them. When the Bushmen killed, some time before, a brother of Mateebe's, a similar party was sent against them, who massacred all of that miserable nation that came in their way, men, women, and children, to the amount of about two hundred.

Munameets, the king's uncle, consented to accompany me to the Mashow and Marootzee countries. I purchased to-day, for eight buttons, a pot formed from a soft green stone, pounded into powder and made into clay. In making this vessel they begin with shaping the mouth, to which they add about an inch when it is dried, and when that is dried and hardened in the sun they add another, and another, till the vessel be completed. They then fill and surround it with dry cow-dung, to which they set fire; by this means it is rendered sufficiently hard for every purpose. It was as well shaped as any cast-iron pot.*

8th. The young men informed us, in the morning, of a dance they were to have before Mateebe's house in the afternoon, to commemorate our arrival at Lattakoo. Therm. 78.

The dance began about four P. M. We looked at them for a short time. About twelve women stood in a row under the mimosa-tree, clapping their hands and singing, or rather screaming to time. About the same number of men were dancing in two rows before them, making slow antic motions with their hands, and each assum-

* This pot was unfortunately broken to pieces on the journey to the Cape.

ing a countenance expressive of idiotism; the women, by turns stepping from their row, approached to and receded from the dancers, making similar motions with their hands and feet as the men, and putting on a similar stupidity of countenance. A relation of Mateebe's had her face strangely painted. Like the others it was smeared with red ochre, but an inch above and below her eyes was painted across with orange colour, and her legs with the same. Many of their attitudes and motions are significant; sometimes they elevate the hands above the head, as if gently putting off a covering, sometimes they stretch them out behind, as if to prevent a person pressing upon them, then before, as if wrapping ribbons round the arms. Again they appeared as if throwing something to the ground with which they are disgusted. Other motions resembled those of a person passing by some disagreeable object, which he was desirous that even his clothes should not touch.

Viewing the scene again about twilight I observed an alteration had taken place in the dance. The women were now and then stepping from their rows, rushing towards the men and pushing against them, like bulls, with their heads; if the man who was attacked, and who was endeavouring to keep his step in the dance, happened to be overturned, it excited an universal laugh against him.

I observed a young man intentionally fall before the attack of a young female loaded with beads. She was universally cheered for the victory she had obtained. The features of this scene were extremely savage, and appeared so shocking, that I thought if an European army had come upon it unawares, at the same hour in the evening, they would have been for a moment appalled, supposing the mouth of the infernal regions was open before them. Being observed to stand at the gate, I was instantly surrounded by a multitude of women, holding out their hands and loudly bawling for snuff, of which, if possible, they are fonder than the men. I put some into each hand while it lasted. I detected one of a fraud, for no sooner had I put snuff into her right hand than she withdrew it, and held out the other as if she had received none. When the box was emptied all walked off and rejoined the show. The Bootshuana who had travelled with us in the colony would not join in the dance, but spoke of it with apparent contempt. His brother, who came from a distance to meet him at Lattakoo, did not join in the dance, but another relation did, who at one time came out and invited him to dance with them; however, he shook his head and would not comply. He considers himself above doing such mean, unmanly things, in consequence of his having been so long among white men.

I was gratified to observe twenty or thirty Matchappees at the prayer-meeting in the evening, notwithstanding the uproar in the town, which was almost frightful during the whole time of our meeting. The dancing ended about ten at night, after continuing six hours without intermission, which was considered a short time. Had it been moonlight the dance would probably have been protracted till break of day, when the women would have proceeded to their work in the field as brisk and lively as if they had slept the whole night. They are never observed to require drink on such occasions, notwithstanding the perspiration occasioned by their great exertion. They can travel long without water, and live and look well on a small quantity of provisions. They do not regard heat; but all work, out of doors, is at an end on the least rain falling. This may be owing to its effect on their skin dresses, which it hardens, and because it washes off the paint that covers their bodies. When they have no food they resort to copious draughts of water. The expedient of a Hottentot is very different on such an occasion, he ties a cord very tight round his waist if travelling, or if at home he endeavours to drive away hunger by sleep, which like the dog he seems able to command at any time.

When walking about the town the general

salutation of the natives is "Good day," or "Good night," in the Dutch language, which they have learned from the Missionaries, and many of them shake hands. Very young children are still afraid at the sight of white people. A little boy about five years of age, happening suddenly to turn round, and observing me behind him, screamed and fled in the utmost consternation till he got under his father's cloak. Peeping out while I was yet near, he almost went into convulsions from terror. During our stay at Lattakoo the excess of this feeling began, in some instances, to subside. Shortly after, a boy, about the same age, came up as bold as a lion, and took me by the hand; but young as he was, he walked off evidently proud of having performed so heroic an action. A person not painted red generally appears frightful to them.

9th. Mahootoo, the queen, examining the cotton dress of Mrs. H. a short time after her arrival at the station, was asked her opinion of it. She said it was not the skin of an animal, but must have come from the Great Water. That the stuff of which it was composed grew on a bush she could not credit; but when Mr. H. told her his woolen jacket grew on a sheep, she examined it, and said she could believe that, but not the other. However much they wonder at the dress of Europeans, they seem to possess no

more desire of imitation, than Englishmen would feel to assume the costume and copy the manners of the Hottentot, or Hindoo. They do not despise our dress, but they are satisfied with their own. Peekloo, the king's eldest son, wore at the dance on the preceding evening a silk handkerchief round his waist, which he had received from Mr. M., but he probably put it aside in a few days. Therm. 74.

Several Matchappees expressed a desire to go on the Marootzee journey, to exchange beads with that people for iron, under the protection of our muskets.

The noise of singing and dancing was greater this evening than on the preceding night, and the number who attended evening worship was smaller. As usual, on a Saturday evening, the natives were informed that the following day would be the Sabbath; without such an intimation they would not know it, having no division of time into weeks.

The Matchappees are ignorant of any general name given to their quarter of the world, never having heard of the word Africa; but the Hottentots and Griquas all know of it through their connection with the colonists and Missionaries.

10th. After worship in the afternoon I attended the meeting of young people, in order to hear them repeat so much as they could recollect of the discourses upon which they had attended during the day. They gave a fair sample of their attention by the many remarks which they made.

The following were some of the questions which I put to two young Matchappees who were present at the examination, and the answers which they gave :---" What is the most wonderful thing you ever saw or heard of?" After a pause ---" The word of God." " How long has God lived?" " He always lived." " What is the worst thing in your opinion that we can do?" They mentioned the sin condemned in the seventh commandment.

" Do you believe that the bodies of men shall rise from the grave?" " Yes." They then said, apparently with great ingenuousness, that they wished God would give them a heart to understand his word, for they found it very difficult. They seemed, as it is said in the Acts of the Apostles, to be feeling after God.

There was neither singing nor dancing during the Sabbath. Therm. this day 72.

## CHAP. XI.

### JOURNEY TO OLD LATTAKOO.

PREVIOUS to my arrival at Lattakoo, I had meditated a journey higher up into the interior, provided I found it advisable. On reaching this long-wished-for place, I was happy to find things favourable to my wishes. The nations beyond Lattakoo were in a state of peace. The King of the Mashows was with Mateebe on our arrival, and favoured the undertaking, and Mr. Read was willing to accompany me. Important considerations detained Mr. Moffat at Lattakoo, and deprived me of the pleasure of his company on this new excursion. Mr. Read's services I found to be invaluable. His residence at Lattakoo, his acquaintance with the manners and customs of the Bootshuanas, the individuals he had seen from the countries we desired to visit, and to

whom he had shown kindness, pointed him out as the fittest person I could have chosen to accompany me on the present occasion.

When every thing was ready for our departure, Mateebe and Mahootoo stood at each side of my waggon to bid me farewel, and they seemed heartily to wish me a safe journey. Many of the inhabitants surrounded the waggons to witness their departure, and to take leave of the people who were to accompany us. Messrs. Hamilton and Moffat, with Mrs. Hamilton, Mrs. Moffat, and Mrs. Read, went with us in the waggons for a short way. Little Kleinveld stood in front of the luggage-waggon, undauntedly shaking hands with all the children.* That waggon was partly filled with articles belonging to the Matchappees,

* Kleinveld was a Hottentot boy belonging to one of our institutions in the colony, whose father consented to his going with me to England for education. I brought him with me to Cape Town, on returning from our journey to Theopolis. He travelled with me to Lattakoo, and the whole way, till I returned a second time to Cape Town, when I received a message from his father, intimating that he felt himself in a declining state of health, and was desirous that his boy should be returned to him, which was done.

Instead of Kleinveld, I brought to England another young Hottentot, Paul, the son of Dikkop, late Hottentot chief of Hooge Kraal, now called Pacaltsdorp. His father Dikkop petitioned for a Missionary to his people, as stated in my former journal, March, 1813, page 60.

viz. red paint, blue shining powder, beads, cloaks, &c. to be exchanged for iron, copper, and cattle. Mateebe sent also a parcel in charge of a servant. All these men depended on our muskets for their provisions during the journey.

When we crossed the Krooman river, the number of persons who had followed us from Lattakoo returned home. We then entered on the plain which extends northward as far as Old Lattakoo. At half past eight P. M. we halted at a pool called Harre-a-tuneway, or hunting-field. Four Matchappees having reached it before us, had kindled a fire, one of whom, Meoonstwee had been my guide on my former journey from Lattakoo to Malapeetzee. He was pleased when the circumstance was mentioned to me, and likewise by my recognizing his countenance on the fire burning a little brighter.

12th. We intended to have proceeded to the Maklareen River at sunrise, but the oxen having strayed in the night-time, in search of sweeter grass, it was eight in the morning before we could move, and at half-past nine A. M. we halted on the banks of the Maklareen. Munameets, whom we expected to have found there, joined us about ten A. M. He had slept at a cattle-place in the neighbourhood belonging to a relative, from whence he brought some thickened milk. He complained

of his breast in consequence of the walk, having but lately recovered from a severe cold. We expressed our regret that he had walked at all, as we expected he would have taken a seat in one of the waggons. Being the King's uncle as well as our guide, we wished to show him every attention our circumstances would admit. We invited him to breakfast in the tent. The other Matchappees came and sat down with him; but of these we took no notice, lest they should expect the same throughout the journey, which would have been impossible. None of the others were captains, but servants belonging to the Munameets. He gave a part of his bread, and one saucer-full of tea to the man who sat next him.

There are two flower seasons in the vicinity of Lattakoo: the first in January and February, the second in August and September. Of course we saw few flowers. The plain over which we travelled was covered with long grass intermixed with clumps of bushes. The Maklareen is formed by the junction of two small streams, near to the place where we halted. It runs S. W. by W. till it joins the Krooman, on the borders of the Great Desert, after which junction, both soon disappear, as I afterwards possessed an opportunity of observing. In the rainy season the Maklareen is a considerable river, but during the dry months it is a small stream.

In conversation we learned that our guide, Munameets, had never been in the chief town of the Marootzee, but had once been on an expedition against a people beyond it. On crossing the Marootzee country his party fell in with a considerable number of natives hunting, when, he said, he never saw so many people together in his life. Therm. at noon 78.

Departed at two P. M., and travelled until six P. M., when we halted near water, in the middle of a thicket of small mimosa trees, which protected us from the cool air of the night. Munameets had never rode in a waggon before, nor would he have now ventured to do so, he said, if he had not been ill. By clinging too fast to his seat, and not yielding to the motion of the waggon, he was dashed against the sides, or struck the roof, every time the wheels were impeded by large stones.

The Bootshuanas sleep little on journeys, preferring to converse around a fire, telling what they call news, or rather repeating stories, which all of them have heard perhaps fifty times over.

There is a large, flat fly, called the dog-fly, but it might with more propriety be called the dog tormentor, which greatly abounds in this quarter. These flies bury themselves under the hair of the

poor animals, and teaze them both night and day. Every time I stroked any of the dogs, many of them crept out from under the hair. It was affecting to observe with what eagerness the dogs courted such stroking.

13th. Departed at nine A. M. Munameets assisted in collecting the oxen for the waggon. The traces of eight rhinoceros were seen near the waggons. Reached Old Lattakoo about one P. M. Therm. at sunrise 49, being on high ground and within two weeks of winter: ditto at noon 76.

The town lies across a wide valley, through which runs the River Lattakoo, bounded on the north by a long range of low hills, running from E. to W., and beautifully interspersed with the mimosa tree. It seemed equal in size and population to New Lattakoo. On entering it, the inhabitants of all descriptions, old and young, rushed out from every quarter towards the waggons. We found Mahoomoo Peloo (or Richheart) the chief, in the square, in the middle of the town, sitting with some of his principal captains, on each side of him, ready to receive us. He was employed in sewing a leather cap. Two women who stood near him, were occupied in making rush bonnets of a circular shape, shallow in the crown, and very neat. A great concourse of

people soon collected; and when the captains arrived they immediately came forward and saluted us by shaking hands, some of them instantly asking for snuff. The children, though they had seen white people before, were shy, and some showed much timidity, but a little attention soon made them familiar. The chief presented us with two pots full of thick milk, which, from its cooling effects, was very agreeable, the weather being sultry. He tasted both before he presented them, to show that they contained nothing poisonous.

## CHAP. XII.

### OLD LATTAKOO.

AFTER arranging our waggons and taking a hasty dinner we walked over part of the town, which, being a Matchappee one, bears a striking resemblance to New Lattakoo. A little boy, about six years old, was so terrified at my appearance, that he attracted general notice; his mother attempted to drag him towards me, but could not succeed; on which his father went to him, and assured him I was a human being like themselves; but this did not pacify him, for, on getting from their hands, he fled directly, and was soon out of sight. We saw a smith making a knife with the same tools described at New Lattakoo. On the arm of Brumella's sister I counted fifty copper rings, the breadth of the rows of beads round her waist would have measured half a yard.

On inquiring for Lynx Malalla, the son of the late King Makrakka, who had called on me at

New Lattakoo, I found he was gone to a distant nation, professedly to purchase skins; but some suspected he had other views, which were not so innocent. Though he was the eldest son of his father, yet he did not succeed him as chief, because he had been born previous to the circumcision of his father, on which account his second son was acknowledged as chief.

Cupido, our native Missionary, arrived from Malapeetzee to meet me. His waggon appeared as ancient as the antediluvian age; instead of a canvass covering, like other waggons, it was covered with two ox hides retaining the hair, and these were so shrunk by the rain and the heat, that a foot on each side was open above the timber. He informed me, that the Corannas from his station, whom I had seen at New Lattakoo, and engaged to accompany me to the Marootzee country, had resolved not to go, because I had determined to travel to it by the town of Mashow, which they said was so near the Wanketzens that they would attack and murder us. The Corannas, except when engaged in actual war, are considered a timid nation. This information made us resolve on travelling to Mashow in a more northerly track than by Malapeetzee.

I was very anxious to view the spot where

Lattakoo stood when I first visited it, and where the inhabitants of both the present towns were united. It is only about six miles to the eastward of what is now called Old Lattakoo. We therefore set off on horseback, accompanied by two armed Hottentots for protection.

On the road we passed several ancient cattle inclosures built of stone, but by what nation the Matchappees have no tradition, only they are certain they could not be built by their ancestors, as Matchappee inclosures are all composed of bushes, and one generation adheres strictly to the customs of that which preceded it, but we afterwards discovered that it must have been built by the Marootzee, or some other nation in that direction, who build their inclosures of stone exactly in the form of these ancient ruins. There is little doubt, therefore, but the ancient Marootzee nation had resided in that part of the country which is now possessed by the Matchappees, but the cause of their removing so far from it is now utterly unknown.

On the left we passed a field of Caffre corn, belonging to Lattakoo, extending at least two miles in length and one in breadth. A gentle breeze of wind rendered the air pleasantly cool. At sunrise the wind generally blows from the east, and goes round with the sun, as if blowing

always from under it. At eleven A. M. we entered the valley where Lattakoo had formerly stood, covering the whole with its houses, fields, and population. Now not a vestige remained, not one human being was to be seen, nor scarcely any other creature except a few solitary birds and lizards. It was covered with tall mimosa bushes, which in a few years will become trees, and render the place an impenetrable forest. The stillness, compared to the bustle and noise I had witnessed there formerly, brought to my imagination the desolation which is described as prevailing over the site of ancient Babylon.

A Hottentot, who was with me on my former journey, brought me to the very spot on which my waggon had stood in the king's inclosure, the sight of which produced many pleasing recollections. I then viewed the site on which the king's house had been placed, and also that of his uncle Salakootoo. I next ascended the hill, to which my daily visits had been formerly paid, and from which there is a good view of the whole valley.

I afterwards walked to the well, which our people had dug for the benefit of the natives, and was glad to find it remaining, and supplied with good water, of which we drank copiously. All the holes above it, from whence the people had been accustomed to obtain their water before our

arrival, were filled up and covered with long grass, so that none of them could be found. Leaving the well, I turned away for ever from this scene, which to me was peculiarly interesting. One of the Hottentots wounded a red buck, a species of deer which seldom comes farther to the south than Lattakoo. It is larger than most other kinds of bucks, and has long crooked horns, with yellow hair of a reddish hue. The Hottentot pursued it for two or three miles, till it dropped near the well which we had just left. He brought about the half of it with him to Lattakoo, being unable to carry more, and leaving the remainder hid till it could be sent for on the morrow. He did not reach the waggons with his load before it was dark. I could not but wonder at his perseverance.

## CHAP. XIII.

CONVERSATION WITH MAHOOMOO-PELOO AND SOME OF HIS PRINCIPAL MEN—ACCOUNT OF AARON, A RUNAWAY SLAVE—DANCE OF THE NATIVES.

WE got Mahoomoo-Peloo and some of his principal men into the tent, in the evening, in order to find out their views respecting the reception of a Missionary. I began the conversation by informing him that I had no power, from the friends of the heathen in the far country, to promise to send him one. Yet if they were desirous of having a Missionary to reside among them, I would state their wishes to those friends of the Matchappees, who had sent out the other Missionaries. I added, that the expenses of the journey would amount in value to as many oxen as his inclosure for cattle could contain. To make him understand the matter, I drew on some paper the shape and position of Africa, also of the countries beyond it to the north, and of Britain, surrounded by the Great

Water. I marked the Hottentot, Caffre, Bushmen, Griqua, Namaqua, and Matchappee countries, all S., S.E., and S.W. of the latter, which was his own country. Then I drew the country of Mampoor, towards the Congo, which is the farthest land to the N.W. with which they are at all acquainted, even by report; explained the voyage from Britain over the Great Water to the Cape, and then the journey in waggons for two moons, or months, from thence to his country. Being a clever man, I thought he seemed to understand what was intended, indeed he appeared to form a tolerable idea of the things I stated. I assured him that it was affection to them, and the command of the Son of God, that disposed the people in Britain to send instructors to such distant nations as their's. On hearing all this, without consulting his captains, Mahoomoo said, "I hear you, your proposal gives me joy, I should be glad to have a Missionary here!" No answer could be more explicit and comprehensive.

Aaron, a runaway slave from the colony, hearing that I was expected at Old Lattakoo, came there to meet me. He was a slave to Mr. B. in Sneuberg, with whom I had been acquainted, and during my first visit to Africa he was permitted by his master to act as a hired servant to Mr. Kicherer, and travelled for ten or twelve days with his master and myself on our way to Sneu-

berg. Since his flight from the colony he had been living among different tribes in the interior, but confessed he was very unhappy. I offered to intercede with his master on my return. He said he had got a taste of liberty, loved it, and felt reluctant to return to slavery; if the Missionary Society would satisfy his master for him, he would work at any of their stations, till he had repaid the amount; or if his master would consent to sell his liberty at a reasonable price, he thought he could obtain the amount in elephants' teeth. I told him if he chose he might accompany me on my journey higher up into the interior, during which some plan might be devised for obtaining the object of his wishes; to which he consented.

At all our meals during the day the front of our tent was crowded with spectators to the distance of six or seven yards. Mahoomoo-Peloo and his wife sat opposite to me when we took our tea, and a basin of it with a slice of bread was given to him, both of which he divided with his wife, and likewise gave a little to the captains who sat near him. He had had four wives, three of whom had left him; one of these was a sister to Mateebe, who on coming to her brother, and telling her complaints, was given to one of the oldest captains for a wife. Mahoomoo seems to treat his present wife with great kindness: indeed when they have more wives than

one they are afraid to show kindness to any, lest it should excite jealousy in the others.

The natives danced for about an hour in the afternoon, near the waggons, and also from sunset to ten at night, attended with great noise, made chiefly by the women. They danced in a confused mass, often elevating both arms above their heads, retiring from and returning to the mass in a formal, stiff, yet in somewhat of a dancing posture. They all appeared to enjoy it. Happily they grew tired by ten o'clock, when they dispersed to their different homes with tumultuous noise. Having continued writing in my waggon till about two o'clock in the morning, I went out and found all our Matchappee companions awake and sitting round a fire, busy in conversation, while all our Hottentots were fast asleep.

## CHAP. XIV.

### JOURNEY TO MERIBOHWHEY, TAMMAHA COUNTRY.

ON the 15th we left Old Lattakoo, accompanied by many of the people. Mahoomoo-Peloo, surrounded by his captains and relations, walked in a formal manner by the side of the waggons till we reached the river. The greater part of the people then returned home, but the chief and his captains did not leave us till we ascended a rising ground on the other side, about a mile farther on, when, after the usual exchange of civilities, they returned, and we pursued our journey.

From this eminence the country before us presented a new appearance. During the whole of my journey, from the Cape to Lattakoo, the surface of the ground was bare, except on the banks of rivers, but here, as far as could be seen in every direction, it was covered with wood. The trees were not close to each other,

but scattered, and sometimes in clumps, having the appearance of a nobleman's park. The only part of Africa I had observed in the former journey at all resembling it was in the neighbourhood of the Malalareen River, about a hundred miles to the eastward of New Lattakoo. Long grass grew every where among the trees, and though on the verge of winter, the heat and the scenery around had the feeling and appearance of an English summer. Therm. 80. It differs from Zureveld, (or Albany,) that part of the colony bordering on Caffraria, to which the emigrants have gone. There, the woods are very extensive, but they are almost impenetrable, except to Caffres. In this part of Africa, the traveller thinks himself surrounded by a wood which he never reaches, the trees seeming to separate as he advances.

Waggon-tracks were now no longer visible. Foot-paths only were to be seen about eighteen inches wide, made by the natives in bringing milk to the town from their cattle-posts. The roots of the grass, which was growing in separate tufts, were so hard, that they jolted the waggons like so many stones. At two P. M. we observed a knoo running furiously towards us pursued by a dog, which was close to its heels, and followed by some Matchappees at a little distance. When passing in the most stately and spirited manner

about a hundred yards in front of the waggons, one of our people, from behind a bush, fired off a musket containing an iron bullet, which instantly broke his neck bone, and laid him dead on the ground. In a moment all were assisting to skin and cut him up. Our people having cut off the two hind legs, gave the skin and the rest of the carcase to the Matchappees who were pursuing the animal, and by whose means he had come in our way. On hearing this, they began seriously to dispute what proportion each should receive; and so earnest were they in this dispute, that not one of them seemed to observe the departure of either us or our waggons.

We passed two great nests on a tree similar to that which I have mentioned in my former journal.* My Hottentot driver, not having seen such nests before, jumped from the waggon to examine them. He soon returned, and said that one of them had eighteen holes by which the birds entered.

Pelangye, a Matchappee captain from Old Lattakoo, with his wife and little daughter, travelled in our company to the Mashow country. His wife, to protect herself from the sun, made use of an umbrella, so well constructed of dark

* Travels in South Africa, p. 405.

brown ostrich feathers, that at a little distance it resembled the common umbrella of England.

Salakootoo, uncle to Mateebe, is considered by every one as a man of no principle, so that, in speaking of some bad character, the Matchappees who travelled with me described him as another Salakootoo. The king himself speaks as contemptuously of him as any one. Lately a person came to the king, complaining against Salakootoo, that he owed him a debt which he would not pay. The king whispered to him that he should go to the place where his uncle's cattle were kept, and seize as many as would be sufficient to pay the debt, for he could not help him in such a matter.

After travelling six hours among trees and tall grass, we passed a lake of brackish water, of which the oxen drank but little. Another hour brought us to a dry lake called Choo-y-ing, near which is a spring of good water, where we halted at four P. M. This lake is about four miles in circumference; the bottom consists of white clay, and at a distance resembles salt. On its side are six or seven large and deep holes, dug by the natives, containing water covered by green vegetable substances, under which the water tasted tolerably well. Flocks of quachas, springboks, and other wild animals, were feeding quietly

around it. When it was almost dark, our six sheep took fright and fled, and all our Hottentots and Matchappees hastened after them, but returned without having been successful.

Though the Matchappees had travelled on foot about thirty miles, yet at midnight they were talking round a fire with as much spirit as if it had been mid-day. From the information I received, it seemed probable that all of them had committed atrocious deeds to obtain cattle, and that they felt, like Cain, as if an avenger was at hand. On a journey, therefore, they are afraid to sleep till daylight approaches. It is a fact that they were more afraid of the different nations to which we were going than ourselves. Nor perhaps were their fears, on the present occasion, altogether groundless, as our waggons and oxen were likely to excite the covetousness of savages. Indeed it is always the safest method for a person to travel in uncivilized countries with nothing more than he can carry about him.

16th. At daylight we recovered the strayed sheep, but found that our two horses and three of the oxen were missing, and some of the people were gone in search of them.

Tattenyana, daughter to Pelangye, the Old Lattakoo captain, though only seven years of age, instantly on my getting out of the waggon came

begging for snuff, and then for the buttons of my coat, that she might hang them to her ears. When I expressed a wish to take her with me to England, that she might receive education, her father said he loved her so much that he would not part with her for twenty oxen; but in a time of scarcity he offered one of his children to the Missionaries on the condition of supporting her with food. The child of a servant they would part with for a trifle.

A captain, when his son is but a few years old, generally selects the son of a servant about the same age, and who is likely to be of the same stature, that they may grow up together as friends. The lads thus elevated from servitude, when they become men are often permitted by their master to wear a captain's ornaments for a few days; and should they perform a particular feat on any of their commandoes, they are allowed to speak at their public meetings, but are not permitted to make any motion. They generally take the side of Mateebe at public meetings, endeavouring to defend him from attacks made in the speeches of the captains, whom they are at liberty to designate as fools. They have liberty also to speak against, as well as in favour, of any of their customs.

While Munameets was sitting in the tent in the morning, one of his Matchappees came to the

tent-door, when they saluted each other with "Good morning" in the Dutch language, a custom which is gaining ground among them.

By showing a little attention to Tattenyana, she soon became my friend, and followed me wherever I went, taking hold of my coat or hand. At length she ventured to mount the front of my waggon while I was reading, and to lay herself down on the board which I used for a table. She could not conceive why I continued so long silently looking at a book, and seemed to think I was dull. She then laid herself down on the board, using my book for a pillow, and having no idea that the intervention of her head would impede my reading. Becoming tired of her situation, she asked for some snuff, which revived her spirits, and she made use of every little art to prevail on me to part with two buttons for her ears. The manners of this child, resembling so exactly what one would expect from a European child of her age placed in similar circumstances, inclined me to describe them thus minuely.

At eight A. M. the two horses were brought back, and at nine A. M. news came that the searchers had fallen in with an ox that had been torn to pieces by lions, which was rather unpleasant information, as we had not a spare one to supply its place in

the waggons. The people soon afterwards returned with the two oxen which they had found, and with the parts of the slain ox left by the lions. We found by the foot-marks that two lions had attacked the poor animal under the same tree where I had stood for some time the preceding afternoon, while waiting for the coming up of the waggons. One of them had laid hold of the ox by his mouth, the marks of his great tusks being visible above and below it, the other lion seizing him behind. When they had dispatched him, it was evident they had pursued the other oxen for some time, but without overtaking them. The lions had been very voracious, a small part only being left of the mangled carcase.

At three P. M., all being ready, we proceeded on the journey. Tattenyana, without any invitation, had mounted on the waggon to get a ride, but, in consequence of its jolting, she held fast with both hands, and often said something with a serious countenance, which I could not understand; however, on my saying to her, in the Bootshuana language, *sinkly, munatee---fine, good,* she gave me a gentle slap, and shook her head. In about an hour, the waggon happening to halt, she leaped out, and ran forward to her parents, from whom I learned, through an interpreter, that she said to them, she was afraid of the waggon, it *jumped* so much.

At five P. M. we saw the mountains of Malapeetzee about forty miles to the south. At six P. M. we halted at a thicket of trees called Moutuatzepe, from a river said to lie to the eastward, which signifies *Springbok leg*. Although there was no water, we thought it best to remain on this spot during the night, travelling in the dark being dangerous, from pits, lions, projecting limbs of trees likely to carry away the roof of the waggon, and from high ants' nests as hard as a rock, which would probably overturn it.

The sheep had got a strange habit of rushing suddenly from the waggons the instant they halted, notwithstanding every precaution used by the Hottentots and Matchappees, and would run a mile before any one could overtake them. On being brought back they would immediately rush forward in another direction in spite of every exertion, made by at least a dozen men. They were at length seized one after another during an hour's struggle, and made fast, as well as the oxen, to the waggons.

Being surrounded by plenty of fire-wood, from the decayed trees of other times, we soon had three large fires; a venerable mimosa, the trunk of which might be two yards in circumference, protected us from a cool east wind. Having plenty of flesh, the Matchappees were in such

high spirits that I was induced to compare their combined vociferations to the uproar which prevailed in the streets of Paris, during some of the revolutionary massacres. Many of them appeared so full of rage, that a stranger would have expected every moment to see them stab each other with their assagais, or cleave one another down with their battle-axes. Inquiring of the interpreter, at the height of the uproar, the subject of dispute, he carelessly answered, it was only about the best way to travel on the morrow in order to obtain water. This disagreeable scene continued till after midnight, when some of them fell asleep from fatigue, while others became silent from the effects of their violent exertions.

An address, after the reading of part of the Scripture, was given every evening to the people through the medium of the interpreter; the subject of the former night was on the resemblance of human life to a journey; and this evening I explained the necessity and utility of a revelation from God.

Happening to say to Munameets that we must purchase an ox from the Tammahas, to replace the one killed by the lions, he told us in the evening, while sitting by the fire, that his heart was sore! [or something troubled him.] Being

asked the reason, he said it was because we intended to purchase an ox from the Tammahas, which would spoil the market, for we should give them too many beads. We told him he should be intrusted with the bargain. This information completely satisfied him.

This day a Mashow woman joined us to travel under our protection.

17th. That we might remain during the Lord's Day near water, we left Moutuatzepe at half past six A. M. and in an hour and a half halted at a pool called Massetawche, signifying *Gained the Dispute.* Before sunrise a lion came near the waggons, and after roaring a few times went away.

During the former part of the journey from Old Lattakoo the trees were all of the camel-thorn, the prickles of which are thick and short; the grass was tall and coarse, and the soil red. Now, the prickles of the camel-thorn were long and thin, and the tree approached nearer to a bush than the others, though both are mimosas; the grass possessed a more delicate texture, and the mould appeared to be of a pale or yellow hue. We found on this spot three pools, the water of which, though muddy in appearance, tasted well. Therm. 80.

Mareesse, son-in-law to Mateebe, came to the waggons from attending cattle in the neighbourhood. He belongs to Mahoomoo-Peloo's people at Old Lattakoo. When he married Mateebe's daughter he was desirous of leaving his former connexions, in order to join his father-in-law at New Lattakoo; but Mahoomoo and his captains would not consent, threatening to seize his cattle if he left them. On Munameets and Mareesse meeting in the tent, the former, with much gravity, gave a minute detail of all that had taken place during the journey, such as, what animals had been killed, the devouring of our ox by two lions, &c. The other then related his adventures in few words.

Having quitted every beaten path, I found the jolting of the waggons so great that it was impossible to read.

Munameets came into the tent at night and asked for the interpreter, by whom he told us that he was a stranger to the country beyond the Tammahas, who were the people we next expected to reach. At the time he engaged to go with us he undertook to be our guide to the Marootzee, the most distant nation we proposed to visit. After leaving Lattakoo he informed us he did not know the way farther than Mashow, the next nation to the Marootzee, and at this

time he declared that he was a stranger to all beyond the Tammahas. We could not exactly conjecture his object in all this varying,---whether he was afraid of the dangers attendant upon such an expedition, or was apprehensive that their trade would be injured.

18th. We left Massetawche at seven A.M. and travelled among tall grass. From Lattakoo we had been generally ascending, but at eight A.M. we began to descend, the descent continuing as far as we could see to the eastward. We were exceedingly glad to come in sight of four long and low hills which gave a variety to the scenery. Their names were, 1st. Masloora-mash; or, the Fat of Milk, or Butter; 2nd. Mahoosanne; 3rd. Lematee; 4th. Mashow. Few trees were in sight. On reaching water at eleven A.M. we halted; it was a small pool of white water, yet well tasted, lying in the middle of a plain, and surrounded by the above-mentioned hills.

Wishing to be informed respecting the history of those who travelled with us, we invited Munameets and Sedrass the interpreter into the tent. The feebleness of their intellects was most evidently exemplified; frequently they could neither answer yes, nor no, to the simplest questions. For example, if they were asked whether

Mallayábang or Mateebe commanded on such and such an expedition, they first gave a long introduction, and then stated a variety of circumstances which took place, and after all this we were left to discover who commanded. When Munameets mentioned something regarding Makabba, he expressed fear lest the spirit of Makabba should hear what was said of him, and should bewitch him.

It is the custom of a species of ants, in that part of Africa, to plaster many branches of bushes with red earth, which produces a singular appearance, and must be effected by great labour.

Real Bushmen do not ascend in those parts so high above the Great River, but there are a mongrel race, called Bootshuana Bushmen, whose little kraals were scattered over the countries. As we went along one of these was seen by our people, but they could not prevail on him to approach the waggons. Therm. at noon 75.

On departing, at three P. M., Munameets informed us that, as there were now no foot-paths, and as he had no knowledge of the place where we should next obtain water, he could not undertake to be in this respect our guide, but our people, he said, must search for pools. After

we had quitted the low hills, the land in every direction before us appeared as level as the ocean. All the trees were left behind, and our travelling was among tall bushes, which gradually decreased in size, till few appeared more than two feet in height, and even these were widely scattered. During the afternoon there was a severe thunder storm with much lightning. The people saw so many foot-marks of lions, that notwithstanding their expertness in such matters they could not ascertain their number. Munameets proposed halting half an hour before sunset without water; however, we pushed forward until six P. M. when we reached a deep hole which contained water, though inaccessible to the oxen. It was but a few yards from the bed of a river which only runs during the rainy season. Its bottom is broad and covered with tall grass.

19th. Several lions disturbed us by their roaring around the waggons during the night. I was awakened by the oxen tied to my waggon taking fright, and almost overturning it. We departed at eight P. M., and about half-past nine came to a pool of white water, which afforded refreshing draughts to our oxen. The first part of the stage was among low bushes, whose leaves were the colour of verdigrise, and kurree trees, growing about fifteen feet in height, and much resembling stunted willows. The leaves send forth an agree-

able smell, and the timber under the bark is the colour of mahogany. At eleven A. M. we entered upon an extensive plain, to which there was no visible end, covered with long grass. The summit of a low hill to the N. E. gradually rose into view as we advanced, but the whole scene had a dull, uninteresting appearance, except when flocks of quachas, ostriches, knoos, springboks, hartebeasts, &c. presented themselves to our view. Our people shot one beautiful quacha, striped black and white like the zebra. The Matchappees skinned and cut it up in a very short time. Of its flesh they are extremely fond, but of its entrails much more so. Last night they ate two large potsful of quachas' flesh, and this morning three potsful.

At two P. M. the thermometer rose to 86: in consequence of the heat we halted at the side of a lake, when one of our people brought down four wild ducks by one shot, and another found eight Muscovy ducks' eggs, as large as those of a turkey. A long, low hill was seen to the S. E.

A hord of Bootshuana Bushmen soon visited us, consisting of eleven men, eleven women, seven boys, and three children. They are subject to Mateebe, and bound to bring to him all the jackals' skins they can procure; all other game they may use as they please. Two of the men had

lost their right eyes. They professed to be totally ignorant of a God, but the interpreter being out of the way, little information could be obtained. On presenting them with some tobacco and quachas' flesh they soon left us.

While we were viewing a very bright ring which encircled the moon, Munameets informed us that the Bootshuanas called it the moon holding a meeting, for in all their meetings they either sit in the form of a circle or semicircle.

The lake called Manapanne contains, like most others, white water, or water mixed with white clay, which, notwithstanding its appearance, has an agreeable taste. This lake is upwards of a mile in circumference, but shallow, and seems to be much frequented by wild ducks and other fowls. It probably has no spring, but is merely collected in the rainy season. Though the Bushmens' kraal was about two miles distant, we distinctly heard them after sunset, singing, dancing and clapping hands.

The Matchappees having greedily feasted till nine at night on the entrails of the quacha, and having still a large potful of flesh on the fire, were asked if they intended to eat that, before our departure in the morning; they laughed and

said they intended to eat it now, after which they should all sleep as sound as wolves.

20th. Early in the morning, and while yet dark, I was suddenly awakened by a tremendous clap of thunder over the waggons, which also roused the dogs and made them bark with vehemence. At seven A.M., we left Manapanne Lake, and travelled over an extensive plain, without any rise, and destitute of either tree or bush; however, it was rendered interesting by the variety of game of different descriptions which we saw upon it. We met with several pools of water, and the grass around them was of a greener hue than any we had previously passed. The rains in this part of Africa are not periodical, as in most other parts, but fall at all seasons in the year; the grass, however, being sour, our cattle would hardly eat it; though very green, it feels hard, as if destitute of moisture; but it must be relished by the wild animals, which resort to this part of the country in such vast numbers. At eleven A.M., we halted at a lake called Chu-y-ing Mirebooh, in the vicinity of which are two low hills; and a few miles to the north is a higher hill, covered with wood, and with a sort of bush called mayana-mabere, or two-heads.

After breakfast I visited the lake, which ap-

pears to be about five or six miles in circumference. The water was as salt as the sea. Around it lay abundance of blue stone, fit for building, and capable of being easily split into slates, for covering the roofs of houses. There is also plenty of soft limestone. About a hundred flamingoes stood in the water, near the place where we were, and smaller parties of them were scattered here and there, over the lake. They had a very singular appearance, as they remained almost motionless; and, from the great length of their legs, stood high out of the water. Occasionally they picked up something from the water, or the bottom, but I could not perceive what it was. They allowed us to approach very near, without discovering the smallest timidity. Flints of many hues lay scattered over the beach; white, red and yellow were the most numerous.

That we might remain at Manapanne, the Matchappees told us yesterday that no fire-wood could be found at this place, instead of which we found it plentiful. Lying is nothing in their estimation, if, by means of it, they can gain their point. They now wished to remain by the lake all night, but we discovered their object was merely to have time to eat up their quacha flesh, that they might have some plausible reason for begging other flesh from the Tammahas. Selfishness is the grand moving principle with them in

all they do; a generous act is rarely to be found among them. Therm. 65.

We left Chu-y-ing Mirebooh at four P. M., and entered upon another extensive plain, also without tree or bush, and which seemed to be only bounded by the horizon. We passed three pools of water, and, as we travelled at random, simply keeping in the direction of north-east, it is probable that the plain abounds with similar pools. Many quachas and knoos were seen grazing around. The day was cold and gloomy, much rain fell at a distance, and we had three showers during the day. As usual, we had much lightning in the evening; indeed, the lightning is so common, that the evening seems dull that is without it. About sunset, observing some bushes to the eastward, we made towards them, and there we remained for the night. They screened us from the wind, which blew very cold from the N. W. On halting, Munameets informed us that his dice said the Tammahas would, to-morrow, give us a fat ox to eat. Should the gift be realized, instead of being eaten we thought that it ought to supply the place of the ox devoured by the voracious lions; which, of course, would be a great disappointment to these Matchappee flesh-eaters.

21st. Went forward at nine A. M. On clearing the bushes where we had halted we entered an-

other extensive plain, without tree or bush, and also bounded only by the horizon, but a perceptible rise in the plain concealed the country to the N. and N. E. At noon we entered a wood of long-thorned mimosas, in which the Matchappees began collecting fire-wood, a sure sign that they expected soon to reach Meribohwhey. The approach was pleasant from the diversity of plain and bush; and the sight of Tammaha cattle grazing here and there. We passed an extensive lake of several miles circumference on the right, the water of which was much concealed by the reeds and rushes which grew in every part of it. A heavy fall of rain also made it difficult to get a view of the surrounding country. At length we cleared the wood and entered what resembled an extensive English common, when we observed scores of women and children running with all possible speed from the corn-fields to witness the novel sight of travelling houses, or waggons. They all kept at a respectful distance, except a few boys who had the boldness to approach within twenty yards of the waggons; for boldness it certainly was when all things are considered. The motion of the wheels appeared the chief attraction, and proved highly diverting to them. They no sooner saw a spoke pointing upwards, than immediately its position was reversed; this wonder they were noticing to each other as the waggons went forward.

On drawing near to the town, a great number of the inhabitants came rushing forth armed with spears, battle-axes, and long sticks, wearing hairy skin caps, skin cloaks, and sandals, and all of them painted red. Altogether they presented a frightful appearance, though they certainly came to us as friends. After some salutations we all walked into the town together, and, by their directions, our waggons were brought into an inclosure near the chief entrance, about three P. M.

## CHAP. XV.

### MERIBOHWHEY.

IN a few minutes after our arrival in the chief town of the Tammahas, upwards of five hundred persons, of all ages, assembled in rows opposite the waggons. The two or three front rows sat on the ground, that those behind might have a distinct view of us. After standing before them about half an hour to gratify their curiosity, I walked forward to some children who were sitting in front, but the instant they perceived my approach they fled to a considerable distance. Not one of the others even smiled at their terror. Observing little Tattenyana near me, I took her by the hand and walked with her towards some other young people. Seeing that she was of the same colour and dress with themselves, yet walking familiarly by my side, they were emboldened to keep their place, and allowed me to touch

each of their heads, but the gravity of their countenances indicated considerable perturbation within.

We formed our three waggons into a triangle, and placed the tent in the centre, the erection of which excited great astonishment. A house to be erected in five minutes must have appeared to them, until then, impossible. Not one of the natives ventured near our tent till worship in the evening, when it was not only filled by them, but many sat in rows opposite to the tent-door. Knowing their murderous character I addressed them from Gal. vi. 10. "Let us do good unto all men." They sat patiently and seemed to listen with attention---every thing was novel to them, the things seen as well as the things said, the tent, table, candle, singing, prayer by our interpreter in their own language, all seemed to interest and surprise them. In no part of the journey did I more earnestly desire the presence of the friends of Missions than at this time to be witnesses of the scene.

Munameets came into the tent with the interpreter in the evening. On seeing the two come in together I expected that something of importance was to be communicated. He told us he had heard we intended to visit Sybinell's people, a nation to the eastward of the Tammaha, after

we had been at the Marootzee. He added, as he had the charge of us, he thought it proper to say that he did not think it safe for us to visit that people. If we were determined to go on our return from the Marootzee, he would not go with us, but return to Mashow, and there wait our arrival. He then told us there was no end to nations in that direction, that they had nothing else to do but to kill one another, and therefore he thought they stood much in need of the word of God. He then expressed sorrow that his nation should be the first to hear the word of God in that land, and that he himself should neither have ears nor heart to understand it---and he was sorry that, though he assisted by this journey to carry the gospel to other nations, he himself remained without heart and ears to understand it.

The Tammahas are said to have murdered two white men, many years ago, who had fled from the colony, and took refuge among them. During the evening it rained much, attended with loud thunder.

The rain having lasted the whole night the space round the waggons was in a complete puddle in the morning, so that, merely in passing to and from the tent, it was necessary to wade above the ancles.

We had a meeting with the principal men after breakfast, at which we learned that the King's name was Leebe;---Queen, Mosueywey;---eldest son, Mateebe;---second son, Mooruanzee, [or rich in flies.]---Daughters, Tata, [or string;] 2. Moctletzee, [or make him ready;]---3. Moloyamang, [or who had he bewitched.]---His brother's name Maroomo, [or assaigai.]

The second king, who rules the end of the town where we halted, and who is a younger man, is named Mahalalewhey, [or scrapings of skin.] His father's name is Sianey.---His brothers, 1st. Bawbaw, [or enemy;]---2nd. Moketz.---His uncle Mooneinyan.

The rain pouring down upon the tent where we were assembled, the King seriously asked us to bewitch the rain, that it might cease.

Mahalalewhey's sons were---1. Senautyey, [or active;]---2. Seeane;---3. Molehey;---4. Mulehenyanney;---5. Towey, [or lion.]---And his daughters---1. Mamabey;---2. Bawbere, [or two.]

I stated to the meeting my object in visiting their country---that it was to inform them of the word of God, and to inquire whether, like Mahoomoo-Peloo, of Old Latakoo, they were willing to receive instructors, and to engage for their

protection. Munameets then stated his object in coming along with us, and what Missionaries taught them at Lattakoo. He assured them that Missionaries would ask for nothing from them for their support, but would receive what they chose to offer them---that they took nothing from people by force; that they were peaceable men; and like them, added he, I come peaceably, I have not brought one assaigai with me. Their guns are not to kill men, but lions, elephants, rhinoceroses, and game to eat.

Mahalalewhey spoke first. He advised us not to visit Makabba, for he would do us harm---he said they had much need of the word of God, for they had enemies on both sides of them---that they were of the same mind as Mahoomoo-Peloo, they would like to have teachers sent to them.

The King next spoke. He appeared to be above sixty years of age, very black with a white beard, and much wrinkled---he spoke with a tone of decision, and like a man who, if he threatened, would certainly execute his threat. He began by complaining against the Corannas at Malapeetzee, for having, some years ago, before they had a teacher, taken seven pack-oxen and killed his brother. He said he demanded back the cattle which they had taken, or he should be revenged on them. Had they taken merchandize,

said he, or only killed the cattle, he would not have minded it so much, but killing his brother, who was a man, whose life was more valuable, and when dead he could not be made alive again. He therefore demanded from them eight oxen; seven for those stolen, and one for his brother whom they had killed. We promised on our return to endeavour to bring the Corannas to comply with his demand.

The King next complained of Salakootoo, Mateebe's uncle, who never visited them but he did them some mischief.

Munameets replied, that Salakootoo was a bad man, and never dare go a second time to any place, for wherever he went he did something bad. The King then expressed himself desirous that teachers should come amongst them, for the bones of the animals which they might throw away the children would pound down and eat, and the skins of the animals they shot the men could eat. He concluded by saying---" All men should hear the word of God."

I then brought forward two parcels, containing little presents for the King and the chief captain. I opened the king's first, and presented him with the articles, one by one. On giving him a white night-cap, he inquired the use of it; when it was

immediately put upon his head, and he wore it till the meeting broke up. On receiving a looking-glass, he viewed himself long in it without showing any signs of emotion. He could not conceive the use of the scissars, till I clipped off part of his beard, with his own consent. He was totally ignorant of the uses of the needles, thimbles, pincushion with pins stuck into it, till they were explained to him. I had to show him twice how to open the snuff-box which I gave him, and Munameets showed him how to open a clasp-knife. The whole company were amazed to see how soon a gimlet made a hole through a stick. The looking-glass was handed round that all might view it. A white-spotted handkerchief on a red ground, seemed peculiarly acceptable.

Mahalalewhey then said it was their custom to get also a present from the guide; he therefore advised me to give Munameets a red handkerchief, that he might give it to him. I rather demurred at this counsel, as I found they were such suitable presents for the chiefs, and had only brought the number intended for my own use. However, I promised to look out for something to give him through Munameets.

The people asked Munameets of what animal's skin the tent was made. He explained this to them, and also the use of every thing within the

tent. They seemed highly diverted with the use we made of knives and forks. In consequence of the rain, I had put on half-boots: these were often examined and criticised. Therm. at noon 58; heavy rain.

Reflecting on the demand of Mahalalewhey for a handkerchief, by Munameets, as our guide, I thought it might be as well to comply, knowing he had power to take it if he chose; I therefore presented one to Munameets, who seemed well pleased, and set off with it directly for the captain. Having seen a clasp-knife among the presents given to the king, Munameets quietly informed me that he had no knife to eat with, and would be glad to have one. To retain his friendship, I gave him one; upon which he said, "now his heart was sweet," meaning that he was happy he had got a knife. I had no doubt but he had one among the presents I made him at Lattakoo, but it is the constant order of the day with Bootshuanas to beg what they can, on every occasion. Though one of the most amiable of his countrymen, none exceeded him in covetousness; the acquisition of one article seemed only to open the way for obtaining another. He knew, and seemed never to forget, that I was obliged to him, which continued to the day of our final separation.

The rain ceasing, an opportuity was afforded

for walking round the town. We passed a circle of ten or twelve yards completely covered with expiring insects, having bodies about the size of a common butterfly, with large wings approaching in size to that of the dragon-fly. The fluttering of so many thousand wings, while the greater part of the poor creatures lay with their backs on the ground, at first sight had a startling appearance. They appeared to be a species of ants, whose holes had been inundated by the rains, which had so benumbed them, that they had only strength to creep from their cells to a little distance.

23rd. Soon after sunrise we happily got our waggons dragged from the cattle-yard to a dry place, on the outside of the town, which rendered our situation more comfortable.

The chiefs came to the tent soon after it was set up on dry ground, and told us they now expected we should begin to exchange beads with them. We stated that trade was not the object of the visit, but to tell them the word of God; that we only wished to purchase an ox from them, to replace one that had been killed by lions. The king then said he expected we should kill some quachas for them to eat, and that we would not leave them so soon as we said. He was informed that the rain had prevented our men from killing quachas; that we could not afford to stop long in

every place, and that it was our intention to spend the *sabbath* at Mashow. Munameets, intent upon a fat cow, which the king had presented to us for slaughter, (and being jealous lest our taking it to Mashow might prevent the king there from giving us one,) said he could not travel with us if it rained. We assured him if it rained we had no more inclination to travel than he had.

While we remained in the dirty cattle-place, none came near us, except the principal men, who took their seats within the tent to observe our conduct at meals; but no sooner had we removed to a cleaner place than we were surrounded by men, women and children, from whence it appeared that nothing but the filth with which we had been environed, prevented them from visiting us before.

The king for the first time brought his two wives into the tent and introduced them; but they appeared chiefly to have come to see our tea-pot, the fame of which had reached them. They viewed it with great attention, and expressed their astonishment with uplifted hands. When we began our breakfast, they all withdrew to the outside of the door, probably in consequence of a hint from our Matchappee interpreter, where they sat in rows to witness our procedure, making their remarks with deafening elevation of voice.

We intimated to them that, after the interpreter was ready, we should tell them the word of God. In the mean time we took a short walk, during which we witnessed two or three vast collections of expiring insects, like those we had before seen. All such as had been able to thrust their heads into soft parts of the ground appeared in better health, and likely to recover the effects of the deluge; and hundreds had succeeded, but all the others were dead or dying.*

On returning to the waggons, I found a great number of people surrounding them, some of whom soon filled the tent, and others sat down in front of it; when I stated to them the outlines of what is revealed in the word of God. They seemed to listen with attention.

About noon, a party of Marootzee men, on their way to Lattakoo, arrived at Meribohwhey. One had a large piece of metal resembling silver, in the shape of a heart, hanging from his right ear, and another wore four rings of the same

* Their bellies were of a dull yellow, their six legs of the same colour, and shaped like those of the butterfly; the back and upper half of the head were brown; the fore half of the head, the two horns and two feelers yellow. Their large wings, like those of the flying ant, were of a dark drab colour, and four in number; only two are noticed when folded, but in motion they are easily distinguished.

metal on his wrists. On inquiry, they said the metal was not found in their country, but came from a nation of white people beyond them, which can be no other, I apprehend, than the Portuguese on the shores of Mosambique. The features of these men differed from any I had yet seen, and wore a milder expression. None of them were smeared with paint, which gave them an uncommon appearance in that part of Africa, where painting the body is so universal. I embraced the opportunity to send by them a letter to our friends at Lattakoo, which was the first letter these people had ever seen.

A little after sunset, the clouds having dispersed, and it being moonlight, the natives commenced dancing not far from the waggons. This amusement they continued till about ten o'clock without intermission. The dance was similar to that which I have already described.

The population of this town may be about six or seven hundred. There are two other towns under the same jurisdiction, which we did not see.

Mahalalewhey brought his son Mateebe into the tent to introduce him. He had just returned from paying his addresses to a young woman at a distance, but whether he had been successful or not his father did not state; however,

he had the impudence to ask for a third red handkerchief, that it might be given to his son as a present. When the cow he had given us was killed and cut up, he waited to carry off a share of it, as also did the old king, and he desired Munameets to tell Mateebe of his having presented a fat cow to the travellers. Munameets got a fore leg for himself and his servants. We also gave a portion to the Marootzee people, who were strangers, to assist them on their journey to New Lattakoo.

Having understood that Mashow was only two hours distance from Meribohwhey, we resolved on the morrow to have our morning meeting for worship at Meribohwhey, and that for the afternoon at Mashow.

24th. At nine A. M. the tent was filled with the principal men, and a numerous congregation opposite the tent-door; when I addressed them on the manifestations of God's power, wisdom, &c. in his works, by which they were surrounded; of his intimate knowledge of their thoughts, words, and actions; the need which they and all nations have of a Saviour; and that God had provided the very Saviour they needed. I concluded by stating that our chief business at Meribohwhey was to declare the good news unto them. The interpreter sat at the tent-door, and

repeated in their language what was said with an audible voice. It was very gratifying to observe the silence and attention that prevailed during the whole time.

## CHAP. XVI.

### VISIT TO MASHOW.

AT noon, every thing being ready, we took leave of the people of Meribohwhey. The chiefs, and several hundreds of the people, walked by the side of the waggons for a mile and a half, indeed "the barbarians showed us no small kindness." They had not long left us, when we were met by the son of Maquotoo, one of the principal captains of Mashow, with three men, who came to conduct us thither, our approach being known to the inhabitants of that place. Guides like these are of some use, but they often, though without intention, led us into difficulties; having no idea of selecting a way for waggons, they pursued the paths to which they had been accustomed, and which were only suitable for foot-passengers.

We passed extensive fields of Caffre corn, belonging to the Tammahas, and then ascended to the

summit of a low hill, beautifully decked with the long-thorned mimosa tree, from whence we had a view of a country, exceeding in beauty any thing I had yet seen in Africa. We beheld an extensive valley, covered with rich pasture, finely interspersed with trees, displaying here and there the most delightful verdure. While crossing the valley, several Mashow herdsmen ran towards the waggons, to gratify their curiosity. On reaching the farther side of the valley, we passed over a low ascent, between a range of beautiful hills, which were adorned with various kinds of trees, to their very summits. The only variety of trees to be met with are on the hills, never in the valleys. On the end of one of the hills, I observed some mimosas of a different species to any I had before seen; they were not in flower, but in seed; the pods were long, and of a dark purple colour. The kurree, with several other trees unknown to me, abounded. Almost every bush sent forth an aromatic odour, although the season of flowers, in that latitude, was not yet come.

On reaching the summit of the ascent, another valley of similar beauty, about five miles broad, presented itself to view, bounded by a range of picturesque hills, resembling those we had crossed. In the valley I listened to the singing of a bird, whose notes resembled those of the blackbird in England. This was a rare occurrence in

southern Africa, where the greatest part of the birds are not musical, though clothed in the most splendid attire. The passage across the range of hills which bounded the valley to the north was very rugged, being strewed with large black flint stones and rocks fixed in the ground, with young mimosas growing so close together as not to leave room for the waggons. However, after cutting down a few trees, and removing some large stones, we surmounted the difficulty.

From this pass, we had a view of part of the city of Mashow, standing on an eminence which was destitute of tree or bush, but covered with cornfields.

Meribohwhey, though not so elevated, is similarly situated, no doubt to prevent enemies approaching unseen. After crossing a small river, which only runs after rain, we ascended towards Mashow, from whence its inhabitants soon began to pour forth in crowds to meet us; they saluted us as they came near. The chief's son, and those who accompanied him to conduct us to their town, had gone forward before to announce our approach. The distance was much farther than we were led to expect, for we did not reach Mashow till five P.M. They led us to an inclosure opposite the king's house, where we found King Kossie, his uncle, Matcheelesee, and

many of the principal people, seated in rows, within the right side of the gate leading to the inclosure. The King and his uncle Mungallee, who were sitting together, looked at us for a few minutes, after which, they both rose and shook hands with us very heartily. Having seen Kossie before at Lattakoo, I viewed him as an old friend. The square soon filled with men, women and children, making a mighty uproar. After this interview was over, the waggons arranged, and the tent erected, we prepared to take some refreshment. Not one entered the tent, which they called a grand house, till after we had dined; a mark of politeness greater than we had experienced in any other place. After dinner, Kossie and others paid us a visit, when Munameets gave them an account of our journey. A meeting with the king and his chief captains was then fixed for the next day, that I might have an opportunity of stating the object of my visit. On the party leaving the tent, the king's mother was introduced; she was the widow of the late king of Mashow, and sister to Sibinell, King of Yattabba.

On stepping from the tent, a little, smart-looking woman introduced herself, telling us, by means of our interpreter, (who said he did not understand her language well,) that she belonged to a nation to the N. E., on the side of the Great

Water, where people sailed in boats, and had white houses. I was sorry our interpreter could not fully understand her, being anxious to obtain information, which she was evidently capable of giving; she appeared to be a clever woman, of about fifty years of age.

At seven P. M., after our people had sung an hymn, I gave an address to the king, chiefs, and many others, on the being of a God; His perfections, as manifested by his mighty works that surrounded them. I spake concerning the nature and evil of sin, and described the love of God in sending his Son to save mankind from it, and the train of evils attendant upon sin. I also addressed them upon several other topics, in as few words as I was capable. After explaining the nature of prayer to God, Sedrass the interpreter offered up a prayer in their own language.

Munameets and his servants, though he had a sister and other relations in the town, slept in the public inclosure. It is not the custom of those nations to give lodging to any visitor, they are always directed to the inclosure, where they make a fire and sleep around it; they also often remain a whole day after their arrival before they are offered a morsel to eat.

The king mentioned that he had been twice

attacked by the Wanketzens, under Makabba, of which he complained; but as they also attack others, when they think there is a prospect of success, there could not be any just cause for complaint. Indeed it appears that all the nations in this land of *strife and blood* watch for each other, and seize the first opportunity that may occur to attack and carry off cattle. Nothing but the instruction of Missionaries will prevent the continuance of this system of depredation.

## CHAP. XVII.

INTERVIEW WITH THE KING OF MASHOW AND HIS CAPTAINS—MISCELLANEOUS INCIDENTS AT MASHOW—CUSTOMS, &c.

APRIL 25.

I ADDRESSED the people on various scripture topics, and, after worship, had a meeting with Kossie and his chief captains, to whom I stated the object of my visit, wishing to know if they were desirous that white men should reside amongst them, in order to teach them those things of which they were ignorant, especially to explain to them more fully the word of God. I referred them to Munameets for information as to the manner in which Missionaries had conducted themselves for the three years they had resided at Lattakoo.

Munameets then said that the Missionaries gave their advice when asked by Mateebe; but when people came to them with complaints, they said

they were not kings, Mateebe was king, and they must go to him; adding other remarks of a similar nature. It is probable that some of the old captains had been secretly inquiring of Munameets if the Missionaries had interfered in the government of the country, which might lead him publicly to make the above remarks.

The king and his uncle Mungallee were silent, but an elderly captain made a long speech, after whom two others spoke a little. A tall, venerable-looking captain, about fourscore years old, who is said to be the oldest captain in that part of Africa, came in when the others had nearly done speaking. Every eye was directed to him; he seemed to be the Ahithophel of Mashow. He gave his opinion in a very becoming manner, saying, "That it would be well for them to have such men amongst them, wherefore, he thought they ought to accept the offer now made." His opinion was definitive; all instantly assented to it. Kossie afterwards inquired if we were satisfied with the answer that had been given. The name of the old captain was Maquotoo, and his son had formed one of the party, which came to meet us on our way to Mashow.

Makabba, king of the Wanketzens, had sent a messenger, two days before our arrival, to invite the Mashows to join in an expedition against a

nation beyond him, which had taken some of his cattle. He had recaptured the cattle, but he wished now to execute vengeance on them for the aggression. The Mashows refused to engage in the expedition, and it is not improbable but they may soon follow the example of Mateebe, by relinquishing the commando system altogether, for they acknowledged they had rather lost than gained by it. Therm. 76. Cloudy.

We walked on the outside of the town, and counted seven or eight villages around, or rather divisions of the place, probably thus separated to be near their corn-fields. Ascending two eminences to see the extent of their cultivated land, we had a view of several hundred acres of Caffre corn; many of the stalks were eight and nine feet high, and had a fine appearance.

While walking along the side of a low hill, three women approached, and called to us to stop, that they might get a sight of us. The number soon increased to twenty or thirty. Having a magnifying glass, I let them feel the effects of collecting the sun's rays into a focus. All seemed todoubt its power, but they generally screamed when they felt the first impression; however, they were greatly amused, and evidently viewed it as a most mysterious operation. During the

entertainment, some of them said they thought we were lovers of mankind. (They minutely examined my dress, but were most diverted by finding hair instead of wool upon my head. In this country the sheep are covered with hair, and the human head with wool. This is, perhaps, the most remarkable difference between European and African animals, of the same species, that is to be met with. Two of the women present were by the others pointed out to us as belonging to a superior rank.

Mungallee came into the tent while we were at dinner, knelt at the table, and examined every article upon it. He had never seen potatoes, and Kossie would not believe that cheese was hardened milk. Both of them were acquainted with salt, but never had seen pepper.

A relation of Munameets, who was well acquainted with the road to the Marootzee country, consented to accompany us thither; but we could have done without him, as the Marootzee men whom we had met at Meribohwhey, on their way to Lattakoo, had returned to Mashow, being unable to procure a guide to that town. They proposed first to go home, and then, under our protection, to travel to Lattakoo.

I was informed that about a day's journey to

the S. E. of Mashow, there is an extensive lake, thirty miles in length.

The Mashows inoculate in the forehead for the small-pox; they say, that the knowledge of this remedy was derived from white men who lived to the N. E. They remarked that it did not prevent the disease, but made it milder.*

In the evening we held a meeting with Kossie and his uncle Maquotway, his son, and several others, for the purpose of obtaining information. The following list of their kings, in the order of their succession in the same family, was furnished by them. The most ancient known to them was---

Masseepe, Assiclary, or filth of a tree.
Matibuily, Amakop, Amassip.
Towai, Matibuily, or keep the lion near the door, or prevent his escape.
Towai.
Rakloo.
Kossie, or elephant's father.

Keheelway, the father of Kossie the present king, died a minor. His uncle Matchlakoo had

* When in Cape Town four Bootshuanas, who accompanied us to that place, were vaccinated, and one only, the youngest, a boy of about twelve years of age, took the disorder. This may be considered as a decisive proof of the truth of their testimony on this point.

been appointed Regent during his minority. He commanded an expedition against a nation called Motsemanyanai, near the Marootzee country, in which he and many of the people lost their lives. Kossie, not being circumcised, could not assume the government, but his uncle Maquotoo (not the oracle of that name) ruled on his behalf till he should be circumcised. His younger uncle Mungallee, who is a handsome looking man, despised Kossie on account of his small stature and mild temper, and concluded that his mental powers were defective. He therefore aspired at the sovereignty himself, and, on the death of a rhinoceros, he privately took the breast of that animal, which was tantamount to his declaring himself king. Kossie pretended not to observe it, but soon after, with the advice of some of the captains, he seized a number of calves, the property of Mungallee, which he carried off and lodged in his own cattle kraal, and placed himself at the door, daring Mungallee to take them away. Mungallee, finding upon inquiry that the friends of Kossie were more numerous and powerful than he had supposed, thought it prudent to overlook the capture of his calves. Ever since this occurrence the power of Kossie has not been disputed. He lately married a female named Sekantshai.

In the morning, while I was walking on the

N. W. side of the town, I counted eleven villages or districts, and in the evening, to the S. E., eighteen districts; several of these were not inferior in point of extent to the king's district, so that the population may probably amount to ten or twelve thousand, and their corn-fields are at least twenty miles in circumference. They have likewise many out-posts for cattle, at all of which there are inhabitants.

The Hottentots who guarded the oxen during the day shot a redbok, and those who went to hunt the rhinoceros killed two buffaloes and wounded a rhinoceros. One of the men [Jager] nearly lost his life by the latter. Two of those huge and ferocious animals came running towards him, when he tried to fire at them, but his piece would not go off; he then fled into a bush, and was furiously pursued by one of these formidable creatures, which tore up the ground with its powerful horn as it advanced. After having endeavoured to strike the terrified hunter with its horn, the rhinoceros was compelled, by the violence with which it ran, to leap over the object of its rage, who was thus enabled to effect his escape before the irritated animal could stop and turn round its huge and unwieldy body. A Matchappee wounded two, and, expecting at least one of them would fall, he followed them till

nearly sunset, when he gave up the chase and returned to the town.

When the King was informed of the slaughter of the two buffaloes, it excited in him the most unfeigned joy; he said he meant to make me a present of an ox. As the road was too rocky for the waggons, he engaged to send pack-oxen in the morning for the carcases of the buffaloes.

The Mashows calculate by nights, not by days as in Britain; they said it would take six or seven nights to travel to the Marootzee. While walking in the town some of the people addressed us by a word, which signified Dear Friends. A hungry Mashow ran off with the carcase of a redbok that had been shot, but some of our Hottentots pursued and caught the thief, and brought back the carcase.

Kossie and his uncle Mungallee made us a present of two oxen, as expressive of their gratitude for the promise I had given of my endeavour to obtain Missionaries to dwell among them.

A message came from the King to the people in the square near the waggons, requiring some men to come and assist him in punishing a criminal.

Several instantly ran to assist, and we followed them to a neighbouring inclosure. The young man was laid flat on the ground, and four men held his arms and legs; the King stood at his head and a servant at his feet, both having large whips of the rhinoceros skin, resembling a lady's whip in England, but nearly twice the length. With these they scourged his back with great force. When he had received a good beating the King was requested to be satisfied. He immediately desisted, and ordered his servant to cease beating also. The young man, on rising, began to say something, no doubt on his own behalf, but he was instantly and severely struck by one of those who had assisted to punish him; on attempting to speak a second time he received the same treatment as before, on which he went quietly and put on his cloak. The colour of the man's skin was nearly dark blue, and every stroke left a white mark, so that almost the whole of his back appeared as if it had been rubbed over with a chalk stone. The King retained his ordinary placid countenance the whole time—he appeared to be performing merely an act of justice. The crime was stealing a goat. It must have been a summary business, for the King was at the waggons only a short time before it happened. He had heard the case, passed judgment, and put it in execution with his own hands, all in the course of a few minutes.

These people consider it so unmanly to cry out when receiving punishment, that had this person done so, it was thought they would have thrust their spears into his body.

The King, on returning with us to the waggons, found the pack-oxen arrived with the buffalo flesh. On being shown the part which was allotted for him, he inquired where the paunches were for his dogs. Learning that some of the people had taken them away from the place where the animals were cut up, he first ordered his servants to carry home his share, and to make ready part of it directly, and then ran off with his sambok in his hand in quest of the paunches. Therm. 74.

The manners and customs of the Mashows are very similar to those of the Matchappees. The houses are built much alike, only at Mashow they have in front what, in Cape Town, are called stoops or terraces. They are about three feet wide, raised about five inches above the ground, and ornamented by being cut in the form of a crescent. Like the Matchappees they purchase their wives from their parents for cattle.

We witnessed a woman shaving the head of another with a razor shaped like a round spade, it was of steel, and had a good edge. She sharp-

ened it now and then upon a skin. The razor was purchased for a few beads; the bargain being finished they seemed highly diverted at the occurrence.

Having looked out parcels of little articles as presents to Kossie, Mungallee, and two chiefs, both named Maquotoo. The two former came into the tent to receive their's. The parcel for the King was opened first. Each article was explained, and then presented, which he received in silence, without question or remark. The same was the conduct of Mungallee. I sent the other presents to the elder captains, who are more reserved than the younger ones, not coming so frequently to see us.

In the evening the King said he would have accompanied us to the Marootzee, were his wife not in child-bed, (during which time it is contrary to their law for the husband to leave his wife,) but he would send some of his servants part of the way, with pack-oxen to bring back what game we might have to spare, for he said provisions were very scarce at Mashow. Indeed many of the young people were mere skeletons from want of victuals. In such a situation it would not have been surprising if they had risen upon us and plundered us of all our oxen.

I heard of no animal which they did not eat with a relish, even in a state of absolute putridity. Elephants, rhinoceroses and quachas they consider delicious food. The king reminded us that we must not forget to send him some flesh.

I addressed them upon the consequences resulting from the apostacy of man from God, and Christ's having come to restore to man the blessedness he had lost. I explained to them that death was not the result of witchcraft but of sin, and by the appointment of God. I forewarned them of the general and final judgment, and of the endless happiness of the righteous and the misery of the wicked.

I then expressed my gratitude for the friendship I had experienced from the inhabitants of Mashow, and assured them I should always be glad to hear of their peace and prosperity. My address was listened to with attention.

The Captain of the Marootzee people who were to return with us, came with some tobacco in a skin, to exchange for a piece of flesh for himself and people to eat, for he said there was nothing to be had at Mashow. We gave him a piece of buffalo flesh, and desired him to retain the tobacco. He came afterwards with it to the tent,

and inquired if we really meant not to take it for the meat we had given. Our generosity on this occasion seemed incredible to him. This was another proof of the strength and prevalence of selfishness among that people.

Mungallee came into the tent, while we were at supper, and looked at every thing on the table as a child might have been expected to do. On giving him bread and cheese, he held them on the palm of his hand, till he asked childishly if he might first take a bit of the one, and then a bit of the other. On being answered Yes, he instantly put down his head and devoured them with the rapidity of a wild beast. His fine figure and savage manners exhibited an affecting contrast. The crown of his head was covered with wool; a circle was next closely shaved; then a ring of wool, about an inch broad, extended round the head; the rest was also closely shaved. The woolly part was ornamented with some kind of powder, possessing a blue shining appearance, mixed with fat and plastered on. It very much resembled that of a cast metal stove. His body was slightly painted with red ochre, united with grease to make it stick. He wore two gilt buttons in each ear, which I had given to him. No respectability is attached to the dress of a man; he wears his ornaments chiefly to please himself. However, I have noticed some of the females

who possessed an uncommon number of beads, &c. and seemed to be proud of them, being anxious to have them seen by others; nor is there any reason to doubt but that the men are actuated by similar feelings. I counted fifteen rows of beads round the neck of a young female, whose father had introduced her as his daughter. He told us she had come from a distant part of the town to see us. Each row was as thick as my middle finger. She had five similar rows on each arm above the elbow, smaller rows round the wrists, and copper ones on her legs. She wore a tanned skin cloak; her woolly head was plentifully covered with sparkling powder, and her skin with red paint.

## CHAP. XVIII.

DEPARTURE FROM MASHOW — DESCRIPTION OF THE SCENERY ON THE JOURNEY — CLIMATE — INTELLIGENCE FROM THE MASHOWS—DEPRESSION OF THE MATCHAPPEES DURING RAIN — PASSED A VILLAGE OF BUSHMEN—PASSED THE SITE OF AN ANCIENT TOWN—SLAUGHTER OF A RHINOCEROS, &c.

April 27.

As the greater number of the inhabitants of Mashow were employed in milking the cows, or driving birds from the corn-fields, we had leisure to get every thing in readiness for our journey by eight o'clock in the morning. Many, however, came to witness our departure. The King, and his brother Mungallee, &c. accompanied us to the distance of two miles. Shortly after taking leave of them we entered a mimosa forest, interspersed with kurree and wild plum-trees. The face of the country was varied by easy ascents and gradual declivities. The grass reached above the bellies of the oxen, and there were many beds or thickets of yellow flowers, which greatly added to the

beauty of the whole scene. As we proceeded, we observed some fresh foot-marks of the rhinoceros, and also saw a kraal of Bootshuana Bushmen, containing forty houses, which, allowing five individuals to each house, would contain two hundred inhabitants. There were only some old women at home, the rest being engaged in a hunting expedition.

Till we had advanced within a mile of the end of the forest, the trees were decked with leaves, but suddenly every thing wore the appearance of winter. The trees were without leaves, the branches stripped of their bark, and the grass withered. At first we concluded this devastation must have been owing to the ravages of the locust, but we afterwards learned it had been occasioned by a tremendous shower of hail-stones. As far as we could see to the eastward and westward, the country appeared in the same naked condition.

On clearing the wood, we entered upon an open country, destitute of trees, and almost without bushes; but owing to the inequality of the ground, our prospect was very limited. At three P. M. we crossed a small river, called Maretsawney, which ran to the N. W. The bed was broad, the bottom hollow, and covered with tall grass and rushes, concealing a considerable quantity of good water. We halted on the farther

side of it. A number of Mashows had followed us with pack-oxen in expectation of our killing elephants, or rhinoceroses, but none came in our way; indeed we had only seen one steinbok and three hartebeasts, and these were too distant to reach.

28th. It had rained during the night, and in the morning there was every appearance of its continuance. The climate of the Morolong country is very different from that of the more interior parts of Africa, or of those lying at a greater distance from the eastern and western oceans. In these latter thunder-showers seldom continue longer than an hour or two; but in the Morolong and other countries, towards the east coast, rain frequently continues for whole days, and sometimes for several days together. It was by no means surprising that we found it so in the track which we pursued, for we were evidently on the highest ground in that part of Africa. The rivers we met with ran to the west, while those at the distance of two days' journey eastward ran either E. or S. E. Our elevation on the banks of the Maretsawney also accounted for the cold we experienced during the rain, the thermometer being down to 60.

It rained incessantly the whole day, but towards evening the clouds began to separate, which gave

us the hope of being able to proceed on our journey in the morning.

Our Matchappees received intelligence from some Mashows during the afternoon, which we feared might dispose them to refuse proceeding any farther up the country. The following are the particulars:---The King of Marootzee's son had married a chief's daughter from a neighbouring town. A short time after the marriage he had gone on a visit to her relations, who presented him with a ring upon the occasion. Happening to die two days after his return from the visit, the Marootzee attributed it to some evil influence in the ring. On this account they made war against the nation from whom the ring came, and captured many of their cattle. Makabba on hearing of this, and learning where the captured cattle were kept, went at the head of his people and seized them. His son remonstrated against this act, saying, "That he professed to live in peace with the Marootzee, with the Matchappees, and with other neighbouring nations, and that this conduct was not the way to make peace but war." These arguments prevailed, and he did not carry off the cattle.

29th. On awaking in the morning, I found the rain descending in torrents, and no indication of its soon ceasing. Again we found our waggons

standing in a complete quagmire, so that it was almost impossible to take one step from them without having the shoes covered with mire; and being on flat ground, in the bed of the river, it was impossible to drain off the water. The Matchappees who had slept in the tent were much depressed and discouraged, no people being sooner affected by rain and damp than they are. Their situation was rendered more depressing in consequence of their having devoured all the stock of flesh, which, with ordinary moderation, ought to have lasted for four or five days longer; but eat they will while they have it, without once thinking from whence supplies are to come for the future. They all sat in sorrowful silence, but when I presented them with a little snuff their tongues were loosened for a short time.

One of the Hottentots said that he had wounded a hartebeast on the preceding day, and was sure it must have died; but our Matchappees would rather remain and starve in the tent than go out in the rain to search for it. They complained that they were very hungry, but we told them they must endure it with patience till the rain was over, and we had killed some animal; which they considered poor consolation, from the gloomy appearance of the weather.

Observing Kleinfeld to be without shoes, not-

withstanding the inclemency of the weather, I inquired what had become of them, he answered that they had been eaten by the dogs.

The rain having ceased about ten A. M., we collected the oxen and got them yoked, in order to drag the waggons out of the mire. At eleven A. M. they began to move, and soon got to higher ground, where we had purposed halting; but, contrary to all expectation, the clouds separated and the sun shone forth, so that we were encouraged to proceed on our journey. We soon entered a beautiful country, covered with trees, but not so close to each other as to impede travelling or to injure the growth of the grass.

At two P. M. we passed a village of Bootshuana Bushmen, which we visited. Though we had Matchappees and Mashows with us, yet they were very shy, especially the women and children. When we were leaving the village, I observed three women standing to have a view of the strangers as they passed; the courage, however, of two failing them they ran off. To the one who had fortitude to remain firm, I gave two buttons, which she received with hesitation. Munameets and the other Matchappees observing what I had given, grumbled and said, "These people were only *poor* Bootshuanas." Makrakkas' son came immediately afterwards and

begged buttons. The name of the village was Cheyoo.

Our shooters met with a dead lion, in the posture of crouching as if he had been alive; they shot at him, but observing no motion they ventured nearer, and found him dead. Some of his hinder parts were torn off, perhaps by the wolf. Turning from him they saw three lions chasing a hartebeast. At four P. M. one of the men killed a fat knoo, about the size of a young cow, which caused great joy to our starving Matchappees and Mashows. I did not recollect having seen more numerous droves of large game than during this day, such as quachas, hartebeasts, knoos, &c. Living beyond the range of guns, they must be seldom molested except by lions and wolves. The grass was most abundant, higher than the bellies of the oxen, and green as if the season had been spring, instead of the commencement of winter. We crossed a river running to the westward, called Luchakaney, and halted on the farther side, at five P. M. among trees and long grass. Three Wanketzens, with as many pack-oxen belonging to Makabba, passed us on their way to Mashow. On the whole we considered our course as descending during the stage. Sometimes the views to the N. and N. W. were very extensive, the whole country appear- be a boundless forest. Therm. at noon 66.

The day turning out so extremely fine, after a gloomy, wet, and threatening morning, afforded us much pleasure. No nation, however, intervening between us and the murderous Wanketzens helped to moderate our joy, and rendered it very desirable to get forward to the Marootzee country.

Munameets, some evenings before, in relating the history of the expeditions he had been engaged in, took no notice of his ever having killed any one; but in speaking of the river Luchakaney, which we had just crossed, he mentioned a battle he had been in some years before, with a people who then lived upon its banks, and that during the contest he had killed two men. On my shaking my hand before him in the way of disapprobation, as the battle was only with the view of stealing their cattle, he only smiled at his not having told it before.

In consequence of having plenty to eat, and the full moon shining bright, the Matchappees did not appear like the same persons they were the preceding evening, when pinched with hunger, and when floods of rain were falling. The Mashows, who had brought pack-oxen to carry back flesh to the King, were so discouraged by the rain and hunger, that they left us early in the morning, and returned home with empty sacks. Had they remained only a few hours longer, it is

probable they might have been induced to proceed with us a few stages farther. Their returning without any supply would be a great disappointment to Kossie and his captains.

Two of the Lattakoo Hottentots, who could speak the Bootshuana language, while searching for game fell in with a Bootshuana Bushman, who inquired who they were, and where they were going. They told him they were going to the Marootzee to tell them the word of God. He then begged to sit down and tell him what it was; they did so, when he listened to their story apparently with deep interest. After they had finished, he said, "That word ought to have been in the country long ago."

During the rain a Bootshuana had a severe tooth-ache, and one of the Hottentots was ill.

30th. The morning was delightful, and the surrounding country not less so. We proceeded at ten A. M. and soon passed many old cattle inclosures, built of stone, some parts as neatly done as if they had been erected by European workmen. A town had evidently once stood on that spot, and the kraals we saw had been attached to the different districts. It appeared to have been two miles in length, and of considerable breadth. We also passed two or three villages of Bootshu-

ana Bushmen, a people greatly despised by all the surrounding tribes. Were Missionaries to collect them into a nation, they would consider it a favor to be instructed; while the Bootshuana and Morolong nations, having pride of rank, think they are doing a favor to the Missionaries, when they listen to their instructions.

Two hills were seen to the N.E., about twenty miles distant. At noon we crossed a small river, running to the westward, called the Musaree, the sides of which were so steep, that we found some difficulty in getting the waggons across it. Shortly after crossing the Musaree I had an opportunity, for the first time, of seeing the rhinoceros. It passed within two hundred yards of the waggons; a few minutes afterwards a man came with the information that they had shot one in the same direction in which it had run, so it probably was the same animal I had seen. On reaching the place where it lay, I was astonished at its bulk, being eleven feet long; six feet in height; four feet broad, or in thickness; three feet from the tip of the nose to the ears; length of the fore legs two feet; circumference of the upper part of the fore leg three feet; length of the hind leg three feet; and its circumference at the upper part three and a half feet; the circumference of the body about eleven feet. The skin was dark brown, resembling tanned leather, about an inch

in thickness, and smooth without hair. It had two horns, the one immediately behind the other, the front horn was about fourteen inches long, the other considerably shorter, but those of the male are much larger. The sight of so huge a carcase to eat delighted the natives who were with us. Four different parties, who travelled with us, began instantly to cut it up, each party carrying portions to their own heap as fast as they could. Some being more expeditious than others, excited jealousy, and soon caused a frightful uproar. Perhaps twenty tongues were bawling out at one time, one of which by itself seemed sufficient to deafen an ox. Not a word was spoken in jest, all were deeply serious. Some severe strokes with sticks were dealt among them by the leaders of the parties, but in the midst of all this hideous confusion, a circumstance occurred which instantly produced universal silence and amazement. A Mashow happening to pierce through the animal's side with his knife, the fixed air from the swollen carcase rushed out with noise and violence, which spread terror, and commanded silence for perhaps a minute; they then resumed the same bustle and uproar. In less than an hour every inch of that monstrous creature was carried off, and nothing but a pool of blood left behind. Their rage and fury, during the struggle for flesh, gave them such a ferocity of countenance that I

could recognise only a few of them, and actually inquired if these people belonged to our party, or if they had come from some neighbouring kraal.

From the time of our leaving Mashow we were unacquainted with the number of persons that were travelling with us, but this evening the company halted nearer to each other than usual. There were fifteen fires, around each of which were little companies, roasting, boiling, and devouring flesh with disgusting voraciousness. We counted eighty-nine persons present, including ourselves, but without the Marootzee party, whom we expected every hour to rejoin us from Mashow, and which would make the number more than a hundred.

A little before we halted, we saw two rhinoceroses running before the waggons. We wounded also a quacha, which was afterwards found dead by Pelangye and his men. They endeavoured to conceal this circumstance from the others. The fact is, they had overheard our Hottentots tell us the evening before that they had severely wounded a quacha, and that he must have died; but daylight being nearly over, they thought it too late to pursue him. Pelangye, a tall, powerful man, who was captain of the Matchappees from Old Lattakoo, clever, and possessed of much

cunning, dispatched a party in search of the quacha after midnight, it being clear moon-light. They were successful in finding the animal lying dead, and, on cutting it in pieces, quietly brought it to their temporary inclosure, near the waggons, before the others were awake. However, the others soon discovered what had taken place.

After all had eaten heartily of the rhinoceros's flesh at the fifteen fires, a man from a distant part called aloud, so as to be heard by all, owing to the stillness of the night, "I smell quacha flesh, who has it?" Pelangye hearing the question, and probably knowing that the business was discovered, immediately answered "We have got it." "Where did you get it?" asked the same man with a loud voice. "In the field." "Did you give the Makooa-Shou* [the white men] the bullet that was in it?" Had Pelangye acknowledged a bullet to have been in it, this would have proved that it had been shot, and ought to be divided as public property. Perceiving the artfulness of the question, he evaded it by simply answering, "We found it dead in the field." "Ay, ay, dead

* The Bootshuanas call all civilized persons, or persons dressing like them, or possessing articles like them, such as Griquas and Hottentots, Makooa; white men they call Makooa-Shou.

in the field! Did it die without a bullet?" "There was no bullet." "So we shall now find quachas dead in the field without bullets! shall we?" Here the conversation ended without a direct accusation, as the accuser had no proof to adduce that the quacha was shot, it having been cut in pieces in the field, and perhaps that part of the skin, through which the bullet entered, thrown away. However, all heard the conversation, and considered the transaction to be a nefarious one.

Our people, during their ranging for game, met various parties of children belonging to Bootshuana Bushmen, collecting gum from the mimosa tree to eat; a sign of a scarcity of provisions, for, though the gum supports life, they have an idea that when taken in quantities it is injurious to their constitutions.

## CHAP. XIX.

THE SABBATH—ARRIVAL OF THE MAROOTZEE, AND SUNDRY OCCURRENCES ON THE JOURNEY FROM MASHOW TO KURREECHANE.

MAY 1st.

DURING the night many lions were heard roaring around, and in the morning three were seen prowling very near the waggons. The shooting of the rhinoceros on the Saturday disposed all the people to rest with us on the Sabbath without grumbling,

Comparatively few would leave the flesh-pots to attend the morning worship at eleven A.M.; however all the captains (six or seven) attended, but from what principle they, and not the others, I could not tell.

Walking to a little distance, I met eight or nine small parties of Marootzee from Mashow, who proposed to return with us to their native town. Though thirty-nine joined us, it was found that

the real cause of their not proceeding to Lattakoo arose from the dread of being attacked by the Bushmen in that direction. They had not been able to prevail on any of the Mashows or the Tammahas to accompany them, wherefore they judged it more prudent to wait our return, and travel under our protection.

On meeting them they saluted me with the word *murella;* then pointing to the flatness of their bellies, called out "Hunger!" Perhaps they had eaten little at Mashow, being a time of scarcity, and had found less upon the road.

I was sorry to witness the want of feeling in our friend Munameets upon this occasion. He came into the tent and told us that one of the Marootzee had a battle-axe which he liked, or rather coveted; that the man was willing to part with it for a piece of flesh; that the flesh of which he ate belonged to his party, that is, to himself and his servants; he said he would give a piece of his meat, but he wished to have a piece of our's to add to it, in order to purchase the axe. Perhaps he and his few people had upwards of a hundred and fifty pounds of meat exposed to the air on the trees, before our eyes, when he made this request. We could not countenance him in taking advantage of the distress of the Marootzees. We gave them a portion of our

meat, and some of the other parties, imitating our example, also gave them a little out of their abundance. We resolved that the Marootzee should have a good share of the next rhinoceros that might be shot. Our number now amounted to one hundred and twenty eight, all dependant on our powder and lead, and belonging to four different nations.

The legs and feet of the rhinoceros, being of a huge size, require to be cooked in an oven, and the following curious method is adopted for the purpose:---The ants' nests are composed of hard clay, shaped like a baker's oven, and are from two to three feet in height. Several of these were excavated by the people early in the morning, and their innumerable population destroyed. The space thus obtained was filled with lighted fuel, till the bottom and sides became red hot within. The embers of the wood were then removed, the leg or foot of the rhinoceros introduced, and the door closed up with heated clay and embers. Fire was also made on the outside over the nests, and the flesh was allowed to remain in it for several hours. Food cooked in this way is highly relished by all the tribes. Therm. at noon 74. Cloudy---distant thunder.

When we were visiting the people at the fires after sunset, a Marootzee, pointing to the upper

2nd. Many lions were heard prowling around the waggons during the night; we departed at sunrise, half-past six A. M. There was a thick fog, which the rays of the sun caused to appear like the falling of extremely small rain. The grass was loaded with dew. We expected to breakfast on the banks of the Molopo River; but it is difficult to ascertain distance, when described by people who never heard of miles, hours, or minutes. Our direction lay due east; the soil was black; trees were thinly scattered over the grassy plain, and some of the grass was three and four feet high. At nine A. M. we reached the Molopo River, the last point from whence any intelligence ever came from Cowen, Donovan, and the soldiers of the Cape regiment, who crossed it fourteen years before. It was about ten yards wide, and in some parts two feet deep; the bottom was stony, but the water clear and well tasted. No trees grew on either side nearer than five hundred yards, but reeds were in great abundance. The natives said the source was but a little higher up, and its course due west. We halted on the northern bank, and were highly gratified with the water. This river has not yet found its way into the maps of geographers.

I observed the pack-oxen of the Marootzee were loaded with the undressed skins of animals,

Maketze, grandson of Makrakka, observed to me, when visiting his fire, that the flesh was very lean, he should like fatter flesh. He said so after being crammed, having eaten the whole day. A Mashow told me he was hungry yet. Not understanding what he said, I gave him the first word in his language that occurred to me, which was *munatee*, or *good*. The man and all the party were highly entertained at my mistake, and cried out *nama munatee*, meat is good!

A Matchappee from Lattakoo followed me while making these visits, and had something to say to every company. He told a Marootzee company that I was a great king, come from a far country to see them. Then they gave so significant a look after he had spoken, that it prompted me to inquire what he had said.

A company of Marootzee were eating boiled Caffre corn out of a wooden dish. The captain held the dish in one hand, and a spoon in the other made of the same materials, with which he ate. The rest of the company dipped their hands in the dish, and swallowed it as fast as they could. I tasted it, and found it good. They were pleased by my doing so. One party remarked among themselves, that we were kind people in coming to visit them at their fires.

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which they had purchased from the Tammaha at Meribohwhey. It was understood that these skins were intended as articles of barter with the nations to the eastward of the Marootzee, in the direction of the Portuguese settlements.

Munameets, who complained at the commencement of the journey of the jolting of the waggon, never afterwards ventured into it, but walked the whole way.

We left the Molopo at noon, (Therm. 72, broken clouds,) and entered upon a plain; for some time there were clumps of trees at a considerable distance from each other; then only grass, bounded by trees at a greater distance; occasionally we passed over pavements of granite, each flag having grass growing around it. When walking among the long grass, we were obliged to proceed with great caution, lest we should tread upon serpents, which abound in these parts. The chief danger from serpents in this country arises from treading on them while concealed by the grass; in which case they will instantly bite the unintentional aggressor. In allusion to such an occurrence, our Lord said to the seventy disciples whom he sent out to preach his gospel, (Luke x. 19,) "Behold, I give you power to *tread* on serpents and scorpions"---"and nothing shall by any means hurt you." Travelling in the plain

without trees we had the first full view of our whole caravan. Waggons, men, women, children, oxen, and sheep, in different companies, extended about a mile. Forty-five loaded pack-oxen behind each other, occupied a considerable space. All the men carried assagais, and the women either children, or something else, on their backs, shoulders, or heads. On viewing them, I could not help wishing that all the Missionary Society had been present to witness so singular a scene; Hottentots, Matchappees, Tammahas, Mashows, and Marootzees, all exhibiting something different in their persons, dress, or implements, &c.

We passed two rhinoceroses, quietly feeding on the side of a low hill about half a mile to the left. I perceived, by means of my glass, that one of them was of an enormous size. The natives who were with us longed for their carcases, but all our shooters were out of sight. However, one of the natives went to have a throw at them with his assagai; to induce us to halt, many of the people, particularly the Marootzee, assured us we could not reach water that night; but if we halted where we were, we should find water in the neighbourhood. We paused for a few minutes to witness the man's attack upon the rhinoceroses. He missed them, and fled for refuge to a large bush. On seeing this, the people went

willingly forward without expressing any farther doubt about coming to water; which indeed we found in about an hour, viz. at five P. M., and remained there for the night. A lie, as I have before observed, is esteemed as nothing, if thereby they can gain their point.

Some ravens hovered above us during the whole stage, smelling the meat with which a part of the oxen were loaded. We were in sight of a long range of hills, running from west to east; and over them we were told it was necessary to go before we could reach the Marootzee country.

Two of our Hottentots, who had been searching for game, did not return before it was dark, which made us feel rather anxious for their safety. Whips were smacked in every direction, the sound of which could be heard two miles off; a musket also was fired to let them know where we were; but there was no appearance of them till nine P. M., when they arrived with the horses. They spoke not a word, nor was a question asked by their companions till about two minutes after they had taken their seats by the fire, when they were asked where they had been. This apparent indifference is the Hottentot fashion, and it is only a fashion; for both parties are alike anxious, the one to tell and the other to hear. The Hot-

tentots, when custom would allow them to open their mouths, told their story with much eagerness and fluency. They had searched for us three or four hours; had come in the dark upon a rhinoceros, who, from the suddenness of their appearance, was as much alarmed as they were, so that they mutually fled from each other.

We went forward at seven A.M., travelling over a rocky pavement. At nine A.M. we came to a lake of fine water, in which were reeds eight and nine feet high. A stream running in an *easterly* direction proceeded from it. We travelled for an hour on most dangerous ground for waggons, over rocks of iron stone, firmly fastened in the ground; many of them were a foot above it, with sharp sides and projecting points. I was very apprehensive that some of the wheels would be broken. The noise proceeding from the collision of the wheels against the rocks, began to abate in an hour. About ten A.M., though the ground presented the appearance of a close pavement, it became considerably smoother and easier for the waggons. At eleven A.M. we reached a refreshing fountain on the gentle declivity of a low hill, among tall grass, which we called Philip Fountain. After breakfast I examined this fountain. It proceeds from large loose rocks, completely shaded from the sun's rays, by a clump of evergreen trees of the

thickest foliage, and forms a considerable stream, about ten yards wide, and a foot in depth. It is the principal source of a large river, known by some of the natives who travelled with me, and runs far to the eastward; there can be little doubt that it empties itself into the Indian Ocean, on the shore of Mosambique.

At sunrise, in the waggon, Therm. 46
At noon, in ditto, ditto... 72

We found abundance of water-cresses growing in the vicinity of the fountain. Munameets expressed surprise at seeing a plateful of them placed on the tent-table to be eaten, none of the natives knowing they were used by man.

Several of the Marootzee left us at Philip Fountain and went forward to Kurreechane, in order probably to inform the King of our approach. It was reported that his mother had died on the preceding day.

We left this cheering fountain at two P. M. and soon entered a pass between two beautiful hills decked with trees, appearing like centinels on each side. Our road was rendered crooked, by being obliged to make our way through a wood. At one place we had to descend from twenty to thirty feet upon a surface of rugged rock; and a hundred yards farther we descended a second

declivity, the steps of which were not so high as the first. From a fountain in the middle of the pass ran a clear and refreshing stream. The bed over which it flowed was entirely paved with rock, and appeared as well calculated to contain and conduct the water as if it had been hewn by human art and industry.

We met three Marootzee men in the pass, who had left Kurreechane that day, on a hunting excursion. The face of the principal man was covered with paint of a redder hue than I had seen used by any of the more southern nations. Their dog was so alarmed at our appearance, that he ran off immediately on our approach; and the man who went after him did not return while we halted. Leaving the pass, we entered a valley of considerable extent, surrounded by hills; through one opening between them we had a peep of the country beyond to the N. E., which I viewed with much interest, especially from knowing, by report, the greatness of the population living in that direction, and from musing on the probable effects to which our journey might lead, both as it regarded the present and the approaching world.

In the middle of the valley, we found a river running to the eastward with considerable noise; and which, from the depth and steepness of

its sides, seemed to forbid our farther progress. The sides were about twenty feet in perpendicular height. After examining above and below, we fixed on a place which we thought by a little labour might be rendered passable; and applying for some time the spade and the pick-axe we got over without any accident. We had then to ascend the steep side of a hill covered with loose stones and trees, at the summit of which the ascent became more gentle for two miles, when it terminated at the foot of steeper and higher hills than we had seen since we left Mashow; but not half so formidable to overcome as we had been led to expect from the accounts of the natives. If measured from the level of the sea, however, they might equal in height any in South Africa, as they seemed to afford sources to rivers running westward to the Ethiopic, and eastward to the Indian Oceans; but from their bases they were far from being formidable.

At five P. M. we reached the foot of that range of hills which runs from west to east, where we halted, judging it impossible to get over them before sunset. We had no sooner pitched the tent, than Munameets came in with a downcast countenance, and told us that his heart got more and more afraid, the nearer he approached the Marootzee. We could not account for his terror in any other way than that his past shedding of

human blood haunted his mind, as it did Cain's after the murder of his brother.

We observed a tree which grows in the colony, and which is there called the waggon-tree; it is said never to be found more than five or six days' journey from the sea. We found also the wild plum tree, and an evergreen loaded with young fruits, the shape of cherries, but extremely green. Though it was now the first week in winter, the state of the grass, and the lively foliage of the trees, made it rather resemble the first week of summer. The soil was black, and the ground well stocked with slates, which were apparent from an excavation made by the rains.

4th. Fifteen Marootzees passed in the morning on their way to a mine of iron stone, in the narrow pass through which we had come. From the iron thus procured, they were said to manufacture assagais, knives, beads, &c. which they exchange for other articles with the neighbouring nations. Most of the men had nets to carry the ore in, made of grass or rushes. Each party halted for a short time as they passed the waggons.

We departed at nine A.M. and ascended gradually to the chain of hills before us to the north. We soon entered upon what might be called the Marootzee highway across them, which consisted

of four or five footpaths running parallel to each other. They were close together so as to have much the appearance of a country cross-road in England. A row of flag stones set up edgewise, was fixed in the ground on the lower side of the road, and placed as straight as if it had been constructed by a measuring line. The hills were stratified and inclining northwards. The path, over the hill, was covered with loose stones, and with many stone steps, two, three, and four inches high, which formed, however, no impediment to the progress of the waggons. The hills on both sides of the pass were beautified to their very tops, and adorned with a diversity of trees. The morning was fine and the scenery delightful. The rocks, of which the hills were composed, were of a bronze and yellow colour, and furnished a rich iron ore.

At daylight we sent forward a few men with implements to remove whatever might obstruct the passage of the waggons, from the closeness of the wood. We found they had cut down various limbs of trees which they thought projected too far, filled up some deep holes, levelled other parts, and removed many large stones. At the summit of the ascent we found a large heap of small stones, which had been raised by each passenger adding a stone to the heap; it was intended as a monument of respect to the memory

of a king from a remote nation who was killed in the vicinity, and whose head and hands were interred in that spot.

From this eminence we enjoyed an extensive view over a mountainous country to the north, where hills and valleys appeared to be ornamented with trees. We were frequently obliged in our progress to remove projecting limbs of trees before the waggons could pass, so that we literally had to cut our way into the Marootzee country. For an hour we were thus employed in passing between two hills, which fronted each other in the form of crescents, and were delightfully adorned with various kinds of trees, and the exposed parts were covered with grass of the greenest hue. The atmosphere was clear and the sun, shining with gentle rays, permitted us to enjoy the grateful prospect. Altogether the scenery had not been exceeded by any we had passed; but our admiration of the surrounding objects was suddenly checked by our unexpectedly reaching the river Lukoowhai, whose steep sides and deep muddy bottom presented a formidable obstruction to our progress. These sides were from forty to fifty feet of perpendicular height, except at one place where it was evident the Marootzee oxen had often passed. The bed of the river was about twenty yards across, and, on sounding at the bottom, was found soft for

two feet under the surface of the mud. We hesitated for some time about attempting the passage, but hearing that no other possible way of getting over could be discovered, we of course determined to make the attempt. The first waggon descended rapidly and sunk into the mud up to the axle, and the oxen up to their bellies; however, by great exertion, the oxen succeeded in dragging it through, and afterwards up the high steep bank on the opposite side.--- The other two waggons were equally successful.

When we had gained the opposite bank of the Lukoowhai, an extensive but beautiful ascending valley appeared before us, the hills on each side were clothed with trees like those we had just passed. The serpentine bed of a river, which flowed down the valley, proved troublesome to the waggons, from the number of times we were obliged to cross it. About one P. M. we arrived at its source, where we found our elevation to be nearly equal to any of the surrounding hills, yet the descent was so gradual that it rather resembled a plain than a declivity. To the westward we saw a chain of hills running from south to north, which were lost in the northern horizon; another chain before us ran from west to east. The general prospect greatly resembled Welch scenery, only every tree, bush, bird, and insect, were completely different. Some of the

trees were of the palm kind, others resembled the orange and the peach, and a third species appeared as if sprinkled all over with flour. The stateliest tree in the woods possessed a leaf like that of the peach, and from its timber the natives make the rafters of their houses. The fruit is said to be so abundant in the season, that the towns are then almost emptied of inhabitants, who take up their residence upon the mountains, for the purpose of gathering it.

At two P. M. we came within sight of extensive corn-fields, in a plain of great length, but not above two or three miles broad. In a short time part of the long-desired city was seen, standing on the top of one of the highest hills in that part of Africa. Moeelway, the eldest son (though not by the eldest queen) of the late king of the Marootzee, with two other persons who had been upon a hunt, joined us about this time. He was tall and well shaped, of a mild countenance, and about twenty-five years of age. He acted as our guide till we arrived at the city, which was about five miles distant.

On reaching the corn-fields, parties of men, women and young people hastened to the waggons from every quarter. They gazed as if they had suddenly been translated to a new world. The men drew near, but the women kept at a re-

spectful distance. Some of the boldest ventured nearer, but the least sound of the whips, by the drivers striking the oxen, made them run as if chased by lions. At the east corner of the fields we arrived at a hill of difficult ascent, not so much from its steepness as from its being almost covered with large stones. The descent, if possible, was worse. Every stroke of the waggon against a rock occasioned uncomfortable feelings, knowing how important it was to keep them whole in a region so remote from any place where they could be repaired.

The plain, which extended between the hill we were descending and that on which the city stood, was soon covered with people; if I may use the expression, streams of the population were pouring down from the heights in every direction. It being impossible to drag the waggons up the hill in front, they were directed to go round by another way, while some of us ascended straight up by a most rocky path, amidst a multitude of people of all ages, every one pushing and striving to get a single peep at us. We arrived at the city exactly at four P. M.

## CHAP. XX.

### VARIOUS OCCURRENCES DURING OUR RESIDENCE AT KURREECHANE—DESCRIPTION OF THE PLACE —INTERCOURSE WITH THE CHIEFS AND THE INHABITANTS, &c.

ON arriving at Kurreechane we were first conducted to an open part of the town, and desired to rest upon a seat made of clay, raised about three inches higher than the ground. After sitting there a few minutes, surrounded by a pressing crowd of anxious spectators, a messenger came to conduct us farther. We immediately rose and followed him. The street through which we went was crowded with people, and many hastened to their doors to see us pass. The sight of white men threw them into fits of convulsive laughter; but the young were more seriously affected, they screamed, and in the utmost horror fled to the first place of concealment they could find. The noise was tumultuous, but of a kind peculiar to such an occasion.

The King's district of the City of Kurreechane, in the Marootzee Country.

We were led by our conductor to an extensive inclosure surrounded by a stone wall, except at the gate by which we entered. There some strong posts, ten or twelve feet high, were driven into the ground. We were desired to select any part of this space for our waggons to stand in. After halting about half an hour, amidst much noise and confusion, the waggons entered the inclosure. The gate being narrow my waggon threw several of the posts to the ground, nor could it proceed till the timber we had collected for fuel was taken off. Our two horses excited as much curiosity as two elephants traversing the streets of London could have done.

After the waggons had been placed in their usual order, and we had stood about an hour in the closest press of the people, we requested Munameets to inquire where the King lived. In a little time we were informed that three persons, who were standing close to us, were brothers of the late king, and that one of them presided as Regent, the King being a minor. Several others standing near us were pointed out as relatives of the king. We then expressed a wish to have an opportunity of stating to them our object in visiting their city. They said that, according to their custom, this must be done at a public meeting, in order that all might hear the business.

Observing an eminence from whence we were likely to have a good view of the town, we proposed going thither. A person was immediately appointed to show us the way. From this spot we were able to obtain a good view of the place, and were surprised at its extent. Every house was surrounded, at a convenient distance, by a good circular stone wall. Some of them were plastered on the outside and painted yellow. One we observed painted red and yellow, with some taste. The yard within the inclosure belonging to each house was laid with clay, made as level as a floor, and swept clean, which made it look neat and comfortable. From this elevation also we beheld a plain bounded by hills, and extending eighty or a hundred miles in circumference. They told us it abounded with elephants and buffaloes, and pointed to different hills on the east side, where they said stood large towns.

On returning to the waggons we found them still surrounded by a crowd of people, while others were standing on walls, houses and heights looking towards them. Every turn I took in the vicinity of the waggons I was followed by at least a hundred persons. They disputed much about the blue and white stripes of my trowsers, which I perceived by the manner of their pointing to them.*

* I learned afterwards that they disputed about the animal's skin, of which they thought the trowsers were composed.

At length darkness and their eating-time coming on, they gradually dispersed, which gave us an opportunity of covering our table. The young King was brought and introduced to us. He was short, about sixteen years of age, had nothing interesting in his appearance, and wore many ornaments. Several other persons were also introduced.

Moeelway sent to us a considerable quantity of milk and boiled Caffre corn. He told us very seriously that he had lost his heart, that it was quite gone into one of our dogs. To me this was incomprehensible, till he explained the mysterious language. It appeared that he coveted a handsome dog belonging to one of the Hottentots, which he was willing to purchase. We told him the owner should be spoken to upon the subject.

Three men came for the milk-vessels, in which Moeelway had sent us the milk, and entered the tent: they viewed with wonder the things that stood on the table, and which consisted chiefly of tin articles, knives and forks, cups and saucers. They were amazed to see the use which we made of all these things, and said to each other, "Surely these are gods and not men."

5th. I was awakened early in the morning by the noise of a multitude of people surrounding the waggons. The population of the place was so great, that a constant succession of fresh visitants arrived, several of whom brought us presents of sweet cane.*

This morning only we learned that the name of the city was Kurreechane, and that Marootzee is the name of the nation, not of the town; that the name of the Regent, the late king's eldest brother, is Liqueling; and that though Moeelway be the late king's eldest son, he cannot reign, because his mother was not the eldest queen; the eldest queen had no children by her first husband, the king, but after his death, another brother, according to the Jewish custom, "took her and raised up seed to his brother." By him she had a son, whose dignity is the same as though he had actually been the son of the king. He will

* We received similar presents at Meribohwhey and Mashow, which reminded us of Isaiah xliii. 24, where Israel is complained of for bringing no sweet cane as an offering to the Lord. In the Bootshuana and Morolong countries, a considerable quantity of this cane is planted by the natives, which grows to the height of from six to eight feet. This is generally the first present they bring to strangers. It is in fact the sugar-cane, from which they have not yet acquired the art of extracting sugar. If this art were to be taught them by the Missionaries, who may be hereafter sent, it might prove a considerable addition to their comfort.

be acknowledged as the successor of the former king, when he comes of age, though Moeelway at this time seemed to possess all the honours of the heir apparent by a kind of courtesy.

From the Regent and Moeelway we had the following detail of the male branches of the royal family, or at least part of them: Regent, Liqueling, [or what have you heard?] young King by courtesy, Moeelway, [or cannot bear him;] Regent's first brother, Mokatchle; second brother, Moschareeley; third brother, Mootseepey; Moeelway's first brother, Liquilang; second brother, Seechangway.

In the morning after breakfast, the rain-maker, who had been at Lattakoo to procure rain, since the mission settled there, conducted us to see a large district of the town, upwards of a mile distant, and where he himself resided. On our way thither we met Moketz, the son of Sinosee, who was the captain or alderman of the district to which we were going. He was a respectable looking man, and returned with us. Liqueling and Moeelway also accompanied us. We found Sinosee's district nearly equal in size to the Regent's. Sinosee's house was neatly finished; it was circular like all the others, having not only the wall plastered both within and without, but likewise the inside of the roof. The wall was painted yellow,

and ornamented with figures of shields, elephants, cameleopards, &c. It was also adorned with a neat cornice or border painted of a red colour.

The rain-maker's wife made me a present of two rows of metal beads, for which I gave her in return five metal buttons; but I heard afterwards she was dissatisfied because I had not given her beads as well as buttons; so that a present does not mean a gift at Kurreechane, but a purchase of something at least equivalent.

In some houses there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. They are indeed an ingenious people. We saw among them various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer, made from corn. They had also pots of clay, of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper. The rain-maker took us to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows.

On returning to the waggons we found them surrounded by more people than we had yet seen. A great concourse also encircled the fire, to observe the Hottentots cooking the victuals. For the accommodation of those who were behind, the ten or twelve nearest rows sat on the ground, and some were holding up young people that they might see over the heads of others. When dinner was put down, we extended the tent-door as wide as possible, to allow as many as we could to have a view of our manner of eating, which we knew was what they wanted. The different things before us, and our method of using them, afforded topics for animated discussion among the spectators.

Being informed of a large district of the town on the north side of the hill, and not visible from the spot where we had halted, we went to see it after dinner. We were struck with its extent, and the more so after walking down the crooked lanes on one side, and returning by those on the other. There were more trees and hedges in it than we had seen in any of the other districts. The curiosity of the people to see us was great, they rushed forth from their houses when we passed. Turning quickly round, when many of the young people were following us, they fled with such precipitation, that five or six of them were thrown down; but though some had little children on

their backs, they did not remain above a second on the ground; they rose instantly, and ran away without daring to look behind. The chief employments of the men are dressing skins and making cloaks in the public places. We visited several other districts in that direction, but none of them were so extensive. At one place we stopped a short time with a blacksmith, who was making a pick-axe. He had three in hand, which were nearly finished; an assistant was employed to blow the bellows. A hard flint-stone served for his anvil, but he had a hammer with an iron head and a wooden handle, resembling the blacksmiths' small ore-hammer in England.

On returning to the waggons we sent for Munameets, to obtain some information from him about a public meeting, respecting which nothing had yet transpired. He could give us no intelligence upon this point, but said that some were recommending that we should join them in an expedition against a neighbouring nation who had robbed them of cattle. This information we did not relish. We formed conjectures on the cause of the Regent never having visited our tent, and that neither he nor any other had yet asked our reason for visiting them. We had likewise been informed that five Wanketzens had come from Makkabba, their murderous chief, on some business, the nature of which we could not

learn, and that Liqueling had given them an audience. All this rather looked suspicious---nor did one native come near the waggons during the evening. However, about eight P.M., the Regent and Moeelway came and sat with us round the fire. In order to discover his sentiments, I invited him to accompany us to Lattakoo, on a visit to Mateebe. He said he should like to go, but things were in such a state he could not leave the town. I then inquired if those people whom we had met at Meribohwhey, on their way to Lattakoo, and who returned with us to Kurreechane, were to go back with us? He said No, they were so frequently murdered on that road.

Having invited Liqueling and Moeelway into the tent, and taken some bread and cheese together, we stated our object in visiting Kurreechane---that we came in friendship, and wished to know them and that they should know us; and if they were disposed to receive and protect men from our country, who should come to teach them the word of God, we would endeavour to obtain them; but if such men came they must not be desired to go upon commandoes---that the God of heaven and earth had determined his word should be made known to all nations, that all nations might honour his Son, and be at peace among themselves.

Liqueling said they were a people who loved peace, and he was glad when he heard that the white men [Missionaries], who had come to Mateebe, at Lattakoo, taught that all men should live peaceably; it was what he desired. When he told Makkabba that he was glad of it, Makkabba said, he was sorry, for it would prevent his gain. He and his people, he said, fought, but it was to regain cattle that had been stolen from them. Inquiring why the town was built upon a hill and not in the valley? He said it was because of enemies, and that several other towns for the same reason were built on eminences, but they found it very inconvenient, being so far from wood and water. Talking of the public meeting, and telling him I could not stop long, he said he should call it soon.

From the whole of the conversation, which lasted about two hours, I concluded there was no reason for jealousy, and had little doubt but all would end well. He expressed regret that the times were so bad, otherwise he would have supplied us more liberally with provisions than merely giving an ox. The rain-maker also gave us a calf, and Moeelway continued to supply us with milk.

6th. During the night there was an extraornary uproar in the town---numbers of whistles

sounded in every direction---men bawling, and about five hundred cows and oxen, that stood in an inclosure near the waggons, bellowed with all their might. The noise awoke me, but supposing it proceeded merely from the arrival of the men to milk the cows in the morning, I soon fell asleep again. I found afterwards that the cause of the uproar had been more serious than I had supposed. It was occasioned by some Boquains having been seen skulking in the neighbourhood, viewing the situation of the cattle, previous, as was supposed, to an attack. Some of our men were at daylight going out to shoot elephants, but they were desired not to do it till some of the Marootzee should accompany them, for they would not be able to distinguish the Boquains from Marootzee, and they would thus come and murder them. It had been resolved that a great number of the people, under the command of Moeelway, should lie in ambush, that the cattle should be left without herds, which they thought might induce the Boquains to attack them, and thereby be taken in the snare laid for them.

The Regent sent me in the morning a large elephant's tooth as a present, and I requested him to come and receive the presents I had selected for him. These were given in the pre-

sence of a great concourse of people, who sat on the ground that all might see. I presented him with a looking-glass in a gilded frame, one of my own red handkerchiefs, a red worsted night-cap, some beads, a clasp knife, scissars, pictures, with many trinkets, all furnished by my good friends at Kingsland. Almost every thing that could hang was put on him. He seemed pleased. A child lying asleep on a pedestal, composed of china-ware was handed round for the inspection of the multitude, which excited much wonder and laughter. Having received all I meant to give upon that occasion, he walked to the middle of the inclosure loaded with the articles to exhibit them to greater numbers. I could not collect from his features whether he was satisfied or not with the presents. He had sometimes smiled, particularly when an old man's beard was cut off to show the use of scissars, which I did by permission. A king of a neighbouring nation was present on the occasion, a stout, tall, and good-looking man. He was king of Doughooboone, about twenty miles to the S.E. of Kurreechane. He made a present of an ox to the Marootzee Regent. I witnessed about an hundred of the captains feasting on it at the gate of the public inclosure where the waggons stood, The Regent was seated in the centre, wearing the red night-cap, with a gold fringe round the

bottom of it, both of which I had given in the morning. A very large wooden dish was laid before him, full of boiled flesh, which he cut with a knife, holding the ends of the bones in his left hand while he cut off the meat. He seemed to act as chief carver, helping all around. They devoured their food in as great haste as if they had been allowed only five minutes for dinner. Nothing was drank. On returning from a short walk I found the feast was finished, and the Regent busy sewing a skin cloak. I presented him with a kaleidoscope and a portrait of the Prince Regent of England, his present Majesty, and one of the Prince of Saxe-Coburg, with which he seemed highly gratified, more so indeed than when receiving the presents in the morning. This might arise from their coming to him unexpectedly, not supposing he should receive any thing more. He remarked, that I had made him quite light to-day!

He gave judgment at the gate in the forenoon on a case that came before him. Having taken his seat by the gate, the prosecutor sat on his left hand, and his secretary on his right. This person stated his case across to the secretary—the Regent sat between them, looking about as if not attending to what was spoken. When the man had finished his narrative, the secretary repeated it to the Regent, who then gave

his judgment. What the case was I did not learn. *

One of the Hottentots had both his shoes eaten by the hungry dogs during the night; and both of the horses had the leathern ropes, by which they were fastened to the waggons, eaten as high as to their mouths. While we continued at Kurreechane, the horses were almost constantly surrounded by the inhabitants gazing at them; and when at any time the animals moved their tails to drive away the flies, the people retreated and fled as if a lion had made his appearance.

The children as well as the aged had been all inoculated for the small pox between the eyebrows.†

* Among other circumstances of a similar nature, might not this practice be considered as a proof of the Jewish or Arabian origin of this people. It was probably this practice of giving judgment at the gate, to which is referred the declaration of Scripture, "The gates of Hell shall not prevail against it."

† Dr. Hussey, the physician to the forces at the Cape, was kind enough to vaccinate four Bootshuanas, who accompanied the waggons to Cape Town. The pustules of the youngest, a boy of twelve years of age, rose and filled regularly. The other three did not take the disorder. This experiment may be considered decisive as it respects the question, whether the people are acquainted with inoculation for the small pox. The history of the introduction of this disorder among the Bootshuanas, could it be ascertained, would throw much light upon their connection with Europeans, and prove very interesting.

I observed a woman on the outside of the houses whose feet were surrounded with blood, and another woman stood by her side with a knife in her hand; a deep cut had been made from the lower part of the thigh to the middle of the leg. This is their method of bleeding to cure some complaints, she stood with great composure, allowing the blood to flow freely. I observed that most people had a round swelled part on both temples, near the eyes, about the size and shape of half a musket-bullet, raised by incisions to cure the head-ache. A woman complained of a pain in her breast, and asked for medicine to cure it. It would be hazardous to administer medicine to such people, for should they happen to die, the medicine would be considered as the cause, and probably the life of the prescriber thereby endangered.

The holly-hock is a native of the Marootzee country, for I found it growing wild among the rocks around Kurreechane; the flower was yellow.

About sunset the commando, which had gone out in the morning in search of the Boquains, came marching in regular order to the vicinity of our waggons. They were armed with shields, spears, and battle-axes; their faces bedaubed with pipe-clay, every face marked differently,

their legs were painted with the same clay up to the knees, resembling stockings. On halting they went through all the different manœuvres used in attacking an enemy with their spears, &c. Sometimes they leaped to a great height as if to escape an arrow or an assagai. Their movements in advancing and retreating were in a zigzag direction, as if to prevent the enemy taking aim at them. When this exercise was over they retired to the outside of the gate, where they sat down in order. In a short time a man came hastily with a dish of boiled corn, and presented it to Moeelway, the commander. With considerable dignity, and without looking at the dish, he desired it should be given to the men, and was instantly obeyed. He then rose and retired, and in a short time afterwards came into our tent, where he behaved in as easy a manner as if nothing had happened. I produced the presents that had been selected for him, with which he seemed much pleased. He carried them home, and in a short time brought me a present of a clay jar, painted red, blue, and white. He seemed to prefer the looking-glass, red handkerchief, clasp knife, and scissars. I made presents also to two or three others of the royal family, all of which were well received. It is difficult to find out real brothers among this people; for, like the Jews, they seem to reckon first cousins brethren, as well as those descended from the same parents.

Pelangye, who came in our party from Old Lattakoo, told me that I gave buttons, &c. to every one but him, even to poor Bootshuana Bushmen, a deed he could not forget. He said he should have nothing remarkable to put on at the peetzo, (or general meeting of the captains, that the Regent had promised to call,) to make him appear connected with white men.

A greater number of natives attended worship in the evening than on any former occasion. The singing of the Hottentots attracted much notice from them. They behaved well during the address, and the prayer which was put up by Sedrass, the interpreter, in their own language; but the instant worship was over, they laughed and talked like men who had only been diverted for a time, or as if extremely glad it was over.

The messengers from the king of the Wanketzens were present, and noticed every thing attentively, no doubt with the view of reporting it to their master.

The Hottentot, with whose dog Moeelway had fallen in love, obtained a fine ox in exchange for him.

## CHAP. XXI.

CONVERSATION WITH THE REGENT---LIST OF MAROOTZEE KINGS---FAMILY OF SINOSEE---VISIT TO A SMITH'S SHOP---VARIOUS OTHER OCCURRENCES AT KURREECHANE.

HAVING given notice after the address the preceding night, that one would be delivered in the morning, the principal men and many natives attended. When the meeting was over, Liqueling and several others remained behind, and the following information was obtained from him in reply to questions which I put:---

He had heard of a nation to the N.E., called Mahalaseela, who use elephants as beasts of burden; beads came from them, and they lived near the Great Water. He had heard also of a people called Matteebeylai to the eastward, who also lived near the Great Water, and have long hair; and of another nation to the N.E., who bring beads to the Boquains, called Molloquam;

pointing to many beads on his arms, he said he got them by means of a servant whom he sent to the Boquains with an elephant's tooth. Those who bring them say they are two years on the journey; no doubt having a selfish object in view by saying so. The Molloquam use only bows and arrows in war. They rub the tusks of the elephant over with what they call medicine, which they say makes them lighter and more portable for their servants. They likewise say that they purchase the tusks to eat; evidently with the intention of preventing the inhabitants of the interior parts of the country from carrying the ivory past them, in hopes of getting a better price for it.

I assured him, if he could catch a young elephant and rear it up, it would become as tame as an ox, and carry heavy burdens. On which he said, that a short time before a young elephant came into the town, but they had killed it.

He said he had been as far to the eastward as to a country called Matchaquam: that he reached it on the eighth day, after leaving Kurreechane. He slept in six different towns on the road, and the seventh night in the open air. Their houses, dress and fields were similar to those of the Marootzee. He added, that a rain-maker had told him of a people to the east, who were very beautiful, and who live on the side of the Great Water,

which ends in blue air, "You cannot see beyond it," said he. He informed me that the rivers we crossed, in approaching Kurreechane, continue to run to the eastward. It is probable that the rivers which run into De la Goa Bay are at least fed by the streams seen in this country. A creature they call quaina abounds in a river near the town. I sketched the appearance of a crocodile on a slip of paper, and it was instantly recognised as the figure of the same amphibious animal. They knew of no nation who sold men. They heard of white men having been in the neighbourhood, *viz.* Dr. Cowan and his company, and that the Boquains said they had passed them. Farther intelligence I could not obtain from them, but they are friendly with the Wanketzens.

The following is a list of the Marootzee kings, as far back as they knew:—

1. Maseelway. 2. Malloopee. 3. Moorisawnai. 4. Poolwai. 5. Menwai. 6. Teikishwai. 7. Teerwai. 8. Moeelwai. 9. Menoo, [or fingers.] 10. Sibbewhooree, brother to Menoo, who died under age, without children. 11. Liqueling, nephew of Menoo, succeeded his father Sibbewhooree, and seemed to be holding the regal power in his hands to the prejudice of four sons of Menoo.

It is remarkable how little information can be obtained from the natives of South Africa, even of

countries which they have visited. They take notice of nothing but beads and cattle.

The Marootzee is the seventh nation beyond the colony I had visited, and I was never once asked a single question respecting the people or country whence I came. Beads and cattle are the only subjects which engross their attention. Selfishness is the predominant vice of savage life in every country.

Being invited by Sinosee to come and taste his beer, we went about mid-day. It was made from ground corn, looked like dark-coloured milk, and was as thick as common gruel. Its flavour was something like that of English beer about an hour after it is brewed. What I tasted had been made that morning. They placed before Sinosee a large clay vessel, in form of a goblet without the handle, which held two or three gallons, filled to the brim. Sinosee first dipped a small calabash into it, and tasted it, to show it contained no poison. He then handed round the calabash to us and to many who had followed us into his yard. There might be one hundred and fifty spectators. I presented a few articles I had brought with me to this venerable and friendly chief, who said they were "pretty, pretty, pretty." He promised to make us a present of a large elephant's tooth, but he forgot to perform his promise.

*Family of Sinosee.*

Sinosee.——His wife, Moketwawnee.

| SONS. | DAUGHTERS. |
|---|---|
| Moketz. | Lebooai. |
| Paiwhai [wind]. | Maklaree. |
| Habbooneywey. | Mootanne. |
| Mohamme. | Munhuloohai. |
| Lekooroo. | |
| Mahakabbai. | |

We visited several other houses; I admired the cleanness and flatness of all their yards. The ground is first covered with soft wrought clay, and smoothed by rolling hard clay vessels over it. In most of them the women were employed in thrashing out the corn, of which there appeared to have been a good crop. Every family has a house for storing it up, containing rows of large clay vessels, neatly manufactured, and capable of holding ten or twelve bushels each. They are arranged like casks in a cellar, are a little elevated from the ground, and many of them reach to the roof. For the sake of convenience, some of the vessels have a small door near the top, and another near the bottom, for more easily filling or emptying them. A great many followed us from Sinosee's district to our waggons, which was about a mile and a half in distance. We stopped

Houses and Yard of Tinosee, in Kurreechane.

at two smiths shops by the way, and procured some samples of the iron they had been smelting. I did not observe any of their iron hammers above two or three pounds weight; at both places in lieu of fore-hammers they used large hard stones, which much sooner brought the pick-axe into a proper shape than I had expected, considering the rudeness of the instrument.

Our Matchappees and Mashows generally cooked and ate in the night-time while we were in Kurreechane, not that they preferred doing so, but to avoid having visitors, who would expect, in compliance with general custom, to receive a portion of their fare.

Four Marootzee men entered the tent after supper to observe the burning of a candle on the table. The two nearest to it were tall, good-looking young men. Both stood gazing at it for ten minutes or a quarter of an hour, stooping with their hands resting upon their knees, and their faces on a line with the candle, full of wonder, and expressing by laughter the pleasure the sight afforded them; they were greatly surprised at its wasting away so slowly, and astonished that the flame continued so long and so steadily attached to the wick. They had long discussions concerning it, which I much

his example was followed by several others, like one sheep leading a flock astray. I made a point of never going beyond half an hour in the address, knowing the frivolity of their minds.

The greatest concourse of people I had noticed assembled about our dinner-hour, when they arranged themselves regularly before the tent-door. Observing the Regent and Moeelway seated amidst the crowd, we invited them into the tent to dine with us. They immediately complied; on which one of their servants took his station at the side of the tent-door, with a long switch, driving off every intruder. The number who attended to witness our mode of taking dinner was at least three times greater than attended the worship in the morning. Nothing seemed to surprise them more than to see a considerable part of what was put down upon the table taken away after we had dined; it probably was the first time in their lives that they had seen a morsel left that was put down to be eaten. Their stomachs being capable of receiving almost any quantity, they never, like the Matchappees, consider a meal to be finished till all be eaten up. The man who could introduce economy in eating among the African tribes would prevent much misery arising from frequent scarcity of food, which is produced by their extravagant and improvident conduct. Even the dogs, to whom

change. They want money in such a case, that is, beads.

The stillness that prevails universally over Kurreechane in the night, particularly strikes a stranger; indeed it is so great, that, when there happens to be no wind, if a person coughs loud, all the dogs around bark. This silence is, perhaps, enjoined, in order that the approach of an enemy may be the sooner heard. It is contrary to their law to sound a whistle after it is dark. Probably, because whistling is their method of giving an alarm when the enemy actually arrives.

There was a heavy fall of rain during the night, and the same about noon, both from the S. E., being the direction from whence the wind had generally blown since our arrival in Kurreechane.

8th. Few persons approached the waggons early, as the air was very cold; however, a considerable number attended our worship at eleven A. M. They listened patiently for a quarter of an hour to an address on the connection between the knowledge of the true God and everlasting happiness. After which Moeelway, who sat on my right hand, rose and walked off, not from any disgust or displeasure, but merely because he did not feel interested or amused any longer;

his example was followed by several others, like one sheep leading a flock astray. I made a point of never going beyond half an hour in the address, knowing the frivolity of their minds.

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they seem greatly attached, are living skeletons, from want of food. It required a sharp look out, and a severe use of the lash, to prevent them from running off with the meat cooking at the fires. No opportunity is lost by these animals for seizing any thing eatable within their reach. Their perseverance and boldness in the pursuit of food is unconquerable.

Liqueling came to tea. After it was over, Munameets, Pelangye, Maketsey, Moeelway and some others arrived. I endeavoured to explain to the Regent some of the works of God, by which he was daily surrounded. Among other inquiries, I asked him if he knew where the sun went during the night-time? He laughed, and said, with an air of great indifference, that he did not know. I told him it was then shining upon other nations, and tried to explain the fact; on which he said, "Shine to other nations!" he was sure he was in the midst of all nations, for he had white men to the east of him, and white men to the south. He then made a long speech about beads. His people were waiting, he said, to see when we should produce our beads for exchange. He then complained that some of our attendants had already exchanged beads with his people, which was contrary to their law; that all strangers ought first to lay their beads before him as ruler of the people, and if he could not

please them with articles in return, then they were at liberty to go to other persons.

While he spoke, though I did not understand what he said, I observed something unpleasant in the expression of his countenance. I told him our object in coming to Kurreechane was not to dispose of beads, but to form a friendly connexion with him, and to send the word of God to him and to his people; adding, that at any rate our coming to him would open the way to the bead country. Munameets then made an explanatory speech, in his mild, conciliating way, which the Regent replied to without a smile.

Maketsey, son to the late king Makrakka, who travelled with us from Mashow, then spoke. He said, that when he was on a visit to his brother Malahla, at Old Lattakoo, one of these white men was there, who took a fancy to a knife he had, but he had no beads with him, but offered to send them when he should return to his home in New Lattakoo. On this promise he trusted him, and a good quantity of beads came to Mashow a short time after his arrival there; "So," said he, "you may trust the word of these men." Liqueling smiled, and appeared more satisfied. Pelangye, from Old Lattakoo, then said what he could in our favour, as did also a young captain of the

Mashows, a relation of Munameets. Liqueling then acknowledged he was satisfied that the object of our journey was not to sell beads, but to bring to them *that* which he now believed, from what he had heard, was the only thing to give peace to the nations. He said he was acknowledged as superior by all the tribes immediately around; but there were others beyond them who were very mischievous, such as the Boquains. Should teachers settle with him, they could visit such nations, and tell them the things he had heard from us, and that would make them peaceable, and he and his people would be happy, for they did not like war. While this important speech, by the Regent, was interpreting to me, I could not but observe with satisfaction how the peaceful doctrines of Scripture commend themselves to the minds of untutored heathens; and I told him how much I was gratified by hearing his desire to receive teachers, and assured him that, on my return to my own country, I would do all in my power to obtain them for him. I told him also that I was sorry to find him and his people so much disappointed because I had not brought beads, but that in my country we did not think so highly of that article, but considered such things as I had given him and his friends much more valuable. I believed, however, they would soon be supplied by the Matchappees and

Griquas, who were on a journey to the bead country [*viz.* the colony].

After this we had our meeting for worship, to attend which all remained; the subject of address was, "God being the God of Peace, and his Son Jesus Christ the Prince of Peace." Showing how the publication and reception of his message by the nations would bring peace to the world. After the address the interpreter went to prayer, and I could not but be gratified at witnessing a tent full of African kings and chiefs voluntarily bowing their knees with their faces to the ground before the God of Israel. I did not ask them to kneel, but they did it in imitation of those with me.

I had observed for two or three days some of the Hottentots walking about with downcast countenances, but supposed it to be the effect of colds. I had also noticed that they had ceased to sing hymns round their fires in the evenings, as they had been accustomed to do on the journey. It turned out that their depression proceeded from a dread of advancing any farther into the interior, and from a suspicion that we should never be permitted to leave Kurreechane. They held a consultation in the evening on the matter, at which Cornelius, my waggon-driver, took a very active

part. He said we were *all---too---far* already, which is a very strong expression from the mouth of a Hottentot. Another said he was certain we were so near the sea, that were he on the top of a mountain towards the east, to which he pointed, he was sure he should have a view of it. Another, who doubted the truth of his assertion, desired him to go and catch a fish in the sea, and bring it to Kurreechane, and they would believe him.

I never designed to penetrate farther into the interior than the central city of the Marootzee nation, which I found greatly to exceed, in point of importance, what I had previously conjectured. By the blessing of God it may prove a Jerusalem to the surrounding nations. Nor did I perceive any important reason which ought to induce me to attempt penetrating farther, and consequently hazarding life and the loss of all the information I had obtained; there was already as much new ground presented before the Society as they could occupy for some time to come. It seemed desirable also that the circumstances of my visit to Kurreechane should be known to the neighbouring nations, in order that the purity of our motives and the benevolence of our object might be understood, before farther attempts were made to penetrate into the interior, and to establish other missions.

I mentioned to the Regent in the evening that, if he and his people received the word of God, their children and their children's children would hereafter consider our visit one of the most important events which had happened to their nation. He requested that the Hottentots who had muskets should accompany some of his people to the plain that lay to the eastward of the town, to assist them in hunting elephants; to which we started no objection, though we were not pleased with the proposal.

At break of day most of our people who had muskets set off with a numerous band of armed natives, professedly to shoot elephants. As they did not return till nearly sunset we were anxious for their safety. Our people reported that the Marootzee had never intended to hunt, for they had marched in one direction the half of the day, placing and keeping them in the front; and seemed rather to be searching for n e mies than for elephants. At one time their conductors pointed to a hill at no great distance, saying that a cattle-post of Makkabba's was there, but they did not propose to them to attack it. They walked at a swift pace about forty miles, often through thick woods. One of our Hottentots was so overcome with heat and fatigue, that he was obliged to be supported for several miles. We could not discover the real object of this expedition, and only conjectured it

to be a kind of bravado, that the other nations hearing of it might be afraid of them.

I lost my way in the town during the day for about half an hour, the lanes were so crooked that they reminded me of the labyrinth at Hampton-court Palace.

Munameets had received a present of an ox from the Regent, for himself and his servants, (about five or six in number.) Though this was only the third day since the ox had been given, he complained that he had nothing to eat. It is almost incredible how great a quantity of food these people can devour.

The Regent had at length summoned, for the following day, a peetso, or general meeting of the captains, to hear our *news*. In this respect they have some resemblance to the ancient Athenians, for they are always taken up inquiring after new things. Few women visited the waggons during the day, either because the men were absent on the pretended hunt, or being a fine day were digging in the fields; indeed our men as they marched along saw great numbers of the natives thus occupied. The Regent returned painted all over with pipe-clay, which gave him an odd appearance. This attention to show

seemed out of character, as he possesses a superior mind; but, perhaps, he was obliged to conform to custom.

Many alligators are said to be in the Marootzee rivers: Before the natives either cross them, or take water from the margin, they are accustomed to throw stones to frighten away these animals. They are of a greenish colour.

The Marootzee greatly abound in cattle. I witnessed their herds returning in the evening to the kraals, or inclosures in the town. For two miles in one direction the road was covered with droves of cattle. The whistling of the men, when driving their cattle, bore so strong a resemblance to the singing of birds, that in a morning, before I quitted my waggon, I could not distinguish the difference between them.

A rain-maker is not esteemed in his own country, he must be brought from a distance, for example, Mateebe sends to Kurreechane for his rain-maker, and Liqueling to a distant nation for his.

The Regent informed me that they obtained matter for inoculation from the Mahalatsela, a nation to the N. E., who wear clothes, ride upon

elephants, and are gods. They give them the matter, but they will not tell how or from whence they obtain it. He thought they must live near a people like ourselves.*

* These people must be the Portuguese.

## CHAP. XXII.

### PEETSO, OR GENERAL MEETING OF THE CAPTAINS AT KURREECHANE.

MAY 10.

IN the course of my walk, during the morning, I met a party of armed men marching to the outer districts of the town to summon the captains to the peetso, and in one of the streets I passed Moeelway with ten or twelve men, painting each other's bodies with wet pipe-clay of a French grey colour.

About eleven A.M. companies of twenty or thirty men began to arrive in the public inclosure where the waggons stood, marching two and two as regularly as any trained regiment. Most of them were armed with four assagais or spears, and had also battle-axes, and shields made of the hide of an ox. On entering the gate they im-

mediately began to exhibit their war manœuvres in a terrific manner, now advancing, then retreating, and suddenly returning to the attack; sometimes also imitating the stabbing of an enemy. The height of their leaps into the air was surprising. Each company, after performing these evolutions, retired from the square and paraded through the town.

At length the Regent entered at the head of a large party, who, after going through their evolutions, sat down towards the eastern corner of the square, after which the other companies soon entered, and took their stations in regular rows with their faces towards the Regent, who presided on the occasion. The party that came with him sat, like himself, facing the meeting. Between three and four hundred persons might compose the peetso.

The meeting commenced by the whole company joining in singing a song; after which a chief captain rose and commanded silence. He then gave three howls, and, resting upon his assagais, asked if they would hear him? This was followed by a hum expressive of their assent. He then asked if they would give attention to what he said? The sign was repeated.

He began by expressing his suspicions that it

was the Boquain nation who had lately stolen some of their cattle, and insisted that a commando should be sent against them; on saying this, he pointed his assagai to the north, the direction in which the Boquains lived, as if in the act of throwing it towards them. The meeting testified its approbation, according to the custom of the people, by whistling. He spoke favorably of the visit from the strangers.

Moeelway was then called upon to dance before them, that they might have an opportunity of cheering him. He is a fine-looking young man, about six feet high. He wore the red night-cap I had given him, tied round with gilt tinsel lace, which looked extremely well amid so motley a group. The Regent wore, as a breast-plate, a very large lackered bed-nail cover, which I had sent him in the morning, with some other things, in consequence of his sending me a second elephant's tusk. He wore, sometimes before and sometimes behind, one of the handsomest tiger-skins I had seen, and was loaded with beads. As Moeelway was returning to his seat from the dance, he was excessively applauded by all, beating their shields and shaking their assagais, accompanied with as much noise as they could make with their tongues. I should not wonder if Moeelway's popularity excited suspicions in the mind of the Regent, lest by and by he might

Campbell del. Clark sculp.

*Moceluway, young King of the Marootzee.*

London, Pub.d by F. Westley, 10, Stationers Court, 1822.

wrest the regal power from his hands. At this stage of the business, a person brought forward a large wooden dish with some kind of food, and placed it before the Regent.

Pelangye, the Matchappee captain who travelled with us, rose next, and commenced by giving three howls, pausing about half a minute between each. These Matchappee howls being somewhat different from those of Kurreechane, approaching nearer to yells or shrieks, highly diverted the female spectators, who burst into immoderate fits of laughter. After the howls, three or four of Pelangye's men rushed forth and danced for a few minutes in front of the assembly, one of these, when imitating an attack upon an enemy, fell flat on the ground, which raised a universal roar of laughter. Pelangye then addressed the meeting, first by taking credit to himself for having brought white men to them; he said we were men of peace, and hated theft. On his saying this, the people turned round and looked at us as if they had not seen us before; undoubtedly they had never till now heard of people of that description. It was a heathen who bore this honorable testimony in our favor and in favor of the truth; and they were heathens who indicated by their conduct their approbation: thus demonstrating that they had the outlines of

God's law written on their hearts, and possess excusing and accusing consciences.

As soon as Pelangye had concluded, the leader of the singing began a song, in which the whole assembly joined. Their singing between the speeches may be designed to give time for another speaker to come forward. While they were singing, Munameets our guide rose with his usual gravity, wearing one of my pocket handkerchiefs on his head. He began by giving three barks like a young dog, when four of his men burst forth from the ranks, and danced lustily, some of them being old, they were rather stiff in their movements, which afforded great amusement. After these had danced a few minutes, and exhibited their mode of attacking an enemy, old Munameets, and Pelangye, a man about six feet two or three inches high, stepped out and danced a little, on which Munameets proceeded to his speech.

He said, their rain-maker had been at Lattakoo, and had been kindly treated while there, but he was sorry that Salakootoo his relation, who was sent to protect him part of the way, had treated him ill; on which account the people of Lattakoo had considered the want of rain they had experienced as coming upon them; but when he came

up the country, and found the drought had been general, he saw it was the hand of God, and exhorted them to seek rain from the Son of God, who could give it.

With the approbation of Mateebe he had brought these white men unto them, he now left them to their care, and hoped they would not allow them to starve. They came as friends, and were anxious to establish a friendship with the Marootzee. He assured them the Missionaries had behaved well at Lattakoo, had acted to them as fathers, and loved peace. They had not brought beads, because they were not traders; they came to tell them of the true God, and now that the path from Kurreechane to Lattakoo was opened, he hoped that communications between the two places would be so frequent that the path would never again become invisible.

Moeelway, observing a number of people at the gate looking to the meeting, who perhaps according to their laws had no right to approach so near, rushed towards them with a stick, but they fled with such precipitation that he could not overtake them.

In the time of the intervening singing, Sinosee, two of whose daughters were married to the Regent, rose and gave three shrieks, on which,

many of his people ran from the ranks, and danced, &c. for some time, after which he made a most warlike speech, urging them to go quickly against the nation that had stolen their cattle. I was afraid he would propose that we should accompany them with our muskets.

Another captain said they had no King, (alluding to the government by a Regent,) to protect the cattle. He did not like to see young kings with thick legs and corpulent bodies, they ought to be kept thin by watching and defending the cattle.

A chief from another town, who was very black, and wore a large hairy cap, made a long speech, warmly exhorting them to take vengeance on the Boquains. A blind chief, when exhorting to war, was cheered; on which he remarked, that what they had given was a weak cheer, they must clear their throats, and cheer such things with more force and heart. He laughed while he said this.

Another chief said, they could come to the peetso all well powdered; and they could talk much about commandoes, but it was all show, they did nothing. In his young days the captains were men of far more courage and resolution than they were now.

Campbell del. Clark sculp.

*Liqueling, Regent of the Moroctzee Nation.*

London, Pub.d by F. Westley, Stationers Court, 1822.

The Regent Liqueling then rose, which caused considerable stir. He remarked, that much had been said about expeditions against those who had stolen their cattle. Though he was not a tall man, yet he considered himself a match for any who had stolen the cattle, and was not afraid of them, but he had his reasons for not attacking them at present. "You come before me," said he, "powdered and dressed, and boast about commandoes, but I believe you are unwilling to go on them; you can talk bravely before the women, but I know you too well to take you against those nations." He added, that he had had various conversations with the strangers, and there was no occasion to fear, and to run from them. They loved peace, he said, and came to make known to them the true God, and his Son, who had come into the world. He then explained the reason why we had no beads, which had caused so much dissatisfaction.

His brother concluded the meeting by a long speech, at one part of which both the Regent and Moeelway, followed by many, ran forward and danced for some time. On returning to their seats, he proceeded in his speech, and the instant he concluded, the whole meeting rose as one man, with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours.

## CHAP. XXIII.

A MESSENGER FROM MAKKABBA—DRESSES AT THE PEETSO—INTERVIEW WITH LIQUELING RESPECTING MISSIONARIES—NAMES OF THE NATIONS AROUND, &c.—LIST OF ARTICLES MANUFACTURED BY THEM—TOBACCO.

AFTER the peetzo was over, a respectable-looking black man, a messenger from Makkabba, was introduced to us; on which Munameets came forward, and told him, that as Makkabba had not sent the beads as a sign of peace to Mateebe, he would not consent to these friends visiting him. The Wanketzen answered, that Makkabba had twice sent a party with the beads, but they had both times returned for fear of the Bushmen. "Well," said Munameets, "if Makkabba send the beads, and Missionaries are going up the country, he should go along with them, and introduce them to Makkabba. The Wanketzen seemed pleased to hear this. I made him a present of two gilt buttons. He had performed

the journey from Melita in one day. He remained in our tent with many others to see us dine, and looked very serious, perhaps having seen poor Cowan and Donovan dining after the same fashion.

Hearing of the favorable manner in which the Regent, and, as I was told, almost all the captains spoke of us at the peetso, put all our men into good spirits. They were singing hymns round the fire the whole evening, while many of the Marootzee were listening, and Moeelway was attempting to imitate them. The people would not consent to our leaving them the succeeding day, alleging that they were only now getting acquainted with us, and should feel so dull when we were gone. The Regent said he was preparing something for us, and that we should have another ox on the morrow, for he could not think of our undertaking a journey without food. After the peetso the women and children ventured freely into the tent, which they would not do before. Confidence in us seemed only to have now begun, and we had no doubt but they would afterwards commend us to the nations around.

One of the Hottentots had some beads, that he exchanged during the day for an elephant's tusk, which beads the Regent had not previously

seen. Receiving information of it, he ordered the man to bring the beads before him, and the Hottentot the tooth, which was instantly done. He inspected both articles, and sharply reproved the man for a breach of the law, in purchasing beads which had not been shown to him. He then gave the man the beads and the Hottentot the tusk. By this transaction he showed himself disposed and able both to claim and to maintain his rights.

There were a great diversity of dresses at the peetso. They all resembled each other, however, in having their bodies painted with pipe-clay from head to foot, and in wearing a kind of white turban, made from the skin of the wild hog, the bristles of which are as white as the whitest horse-hair. Many wore tigers-skins, and several were ornamented with eight or ten coverings resembling fur tippets, hanging from their shoulders, and others wore them depending from the middle of their bodies. There were a great variety of skin cloaks without the hair. Yet, notwithstanding all this finery, few scenes could be conceived more completely savage, almost bordering on the frightful; but the tones of voice and the actions of most of the speakers were oratorical and graceful, and they possessed great fluency of utterance. None seemed to have the smallest timidity, nor were they reluctant to express their

Interior of Sinosee's house, Kurreechane.

London, Pub.d by F. Westley, Stationer's Court, 1822.

minds with freedom. In fact they exhibited a singular compound of barbarism and civilization. The utmost latitude of speech seems to be allowed on such occasions. The women, who stood about twenty yards, distant from the assembly sometimes cheered, by pronouncing the letter *r* in a loud musical tone. An elderly woman very frequently applauded in that way, while the Regent was speaking; I concluded she was his mother or sister.

11th. At break of day, the waggons were surrounded by people who were much more open and free; few of the children, however, had yet overcome their antipathy to our appearance, for, if they met me suddenly in a lane, they fled to the nearest hiding-place.

We went again to Sinosee's district, on a visit to his son. A crowd of people surrounded us the whole time we were there. He treated us, as his father had done, with their liquor resembling beer, but so thick and new that I could do little more than taste it. On walking round his house I was amused to find two of our Hottentots busy in pulling off some copper rings from the arm of the captain, which they had bargained for. He had a respectable appearance, though painted red from head to foot. There must have been at least forty rings on the arm at which the Hot-

tentots were pulling; he had also about thirty ear-rings hanging to his ears, made of a metal which much resembled gold, obtained, as I understood, from countries to the north of Kurreechane. He wore also beads, and what appeared to be silver rings, round his legs, obtained from the same quarter.

After dinner we had a meeting with Liqueling, in the presence of Moeelway, Munameets, and others, fully to ascertain his sentiments respecting Missionaries residing at Kurreechane, and of their enjoying his countenance and protection, now that he had heard the sentiments of his chief men.

He said that ever since he had received a message from the Missionaries at Lattakoo, by the rain-maker, with the promise of a visit, he had been desirous of their coming, and he hoped we should diligently seek among the white men for some who would consent to live among them.

The Regent's brother then said, they were so happy at our visit, that, were we not so heavy, they would throw us up into the air, and not let us touch the ground again.

We informed Liqueling of our intention to depart on the morrow. He said he permitted us

to depart from Kurreechane while we had flesh to last us till we should come to a place where there was plenty of game. He thus touched upon the very reason we had for departing the next day, *viz.* while part of the ox he gave us remained, for, had this been consumed, we could not have departed for want of food, the game being very uncertain.

The Wanketzen from Makkabba, called in the morning for the present I had promised to send his master. I sent by him a red handkerchief, a looking-glass, scissars, a knife, ear-rings, a snuff-box full of snuff, and various other articles, and hoped the present would make a favorable impression. He appeared to have felt anxious about our visit to the Marootzee, as there had been three different parties there, sent by him during our stay, each party returning with two days news.

The Regent favored me with the names of upwards of twenty nations around him. Many of the towns, he said, were as large and populous as Kurreechane. He began by naming the Wanketzens to the westward.

North of Kurreechane, The Moquana, Bamangwatoo.

To N.E., The Makallaka.

To E., Bapalangye, Massoona.

To E. by E., Bahatja.

To S.E., Bassetja, Booropolongs, Maribana, Babooklola, Bamoohopa, Bapoohene.

To S.S.E., Bapo, Bammatow, Baliciana, Bahoba, Bapeeree, Buklokla, Moolehe, Moohoobeloo, Moomanyanna, Mohawpee, Bammaleetee, Peeree.

Liqueling presented to Munameets a large elephant's tusk, and a bag of copper beads, which might contain about two pints; he likewise sent a present of a similar bag of beads to Mateebe. Thus the connection between the Marootzee and the Matchappees will probably become closer than ever. Munameets was in high spirits in consequence of this.

Moeelway said in the tent, that had he plenty of beads, he should cover his whole body with them, and wrap them round his throat till they touched his chin. Though a fine-looking young man, he often in the tent assumed the simplicity of a child, but in his public conduct I observed nothing of the kind.

The congregation in the evening was more numerous than usual. I addressed them on the redemption of the soul being precious. The people, when speaking of us among themselves, call us Captains of News, having told them so many things which they did not before know.

They have a public inclosure appropriated for the slaughtering of cattle, a convenience which I did not hear of at any other town.

This day, in which we finally settled with the Regent about Missionaries coming to the Marootzee nation, (we recollected in the evening,) was the day of the Annual Meeting of the Missionary Society at home.

Liqueling expressed a strong desire to have one of our pewter plates, [or covers,] a spoon, and a fork. He urged his request, by saying, that people from other nations would not believe him, when he should tell them he had received a visit from white men; but if they saw him eating out of such a dish, they would then believe him.

Some nations beyond Kurreechane are reported to be very kind to strangers, considering themselves under an obligation to support them as long as they remain in their territories. Perhaps, however, they might act differently to white strangers, whom they saw possessing many things which they coveted.

The Regent said, if you come again, bring food with you, for you see how hungy we are. He meant beads, on which their whole souls, and all their affections are placed.

They have a custom of forming what are called, at Lattakoo, Marts; that is, a particular connection with a person belonging to another nation, so that they reside at each other's houses, when visiting the place, and make mutual presents, &c. Their method of forming this connection at Kurreechane is by taking each other by the nose, *e.g.* When we were walking across the public place, an old captain asked Mr. R. if he would take him by the nose, which was tantamount to asking if he would consent to be his mart.

A man, said to be Makkabba's principal messenger, who, though very black, had a most respectable appearance, arrived early in the morning with an invitation to visit his master. We consulted Munameets and Liqueling at the gate. The former said we might go, but he would by no means accompany us. The latter said, if we went, we ought to prepare for going on a commando with him, as that was his design in inviting us.

We concluded that his object in sending for us, must either have been to obtain beads, or to take us with him on a predatory expedition. Of the first we had none, to the latter we were indisposed, wherefore we informed the messenger, that we left Lattakoo with the intention of visiting the Marootzee, and could not alter our plan at present,

but when Missionaries should come and settle among the Tammahas, Mashows, and Marootzees, we had no doubt but they would visit him also. We gave him presents, after which he went away, but he rather appeared dissatisfied.*

A great concourse of people surrounded the waggons from break of day. At nine A. M., every thing being ready, we departed, followed by many persons. The Regent and Moeelway walked with us to the foot of the hill, on which the town stood, when they took leave and returned home.

The Marootzee are confidently reported by other nations to smelt copper; they profess the same themselves, and they abound in copper articles more than the other nations. They asserted also that copper furnaces were behind the houses of some of their captains, but we never could obtain a sight of them. They did not flatly refuse, but put it off from time to time. Perhaps they acted thus on the principle of the Bir-

* I observed five cuts across his left side, a proof he had killed five men. How many were on his right side could not be seen, being hid by his cloak. These scars are made for the same purpose that stars are worn on the breasts of European conquerors. They are marks of distinction, which reflect honor upon them among their countrymen, though the sight of the scars shocks the feelings of Europeans.

mingham and Sheffield manufacturers, being jealous lest others should obtain a knowledge of the art.

Moeelway married one of his father's widows, who is a clever, good-looking woman, about ten or twelve years older than himself.

The following articles of trade are manufactured at Kurreechane:

Of *Iron*.—Pick-axes, adzes, battle-axes, knives, assagais, razors, awls, drill-bores, or bits, smith-tongs, hammers, rings, beads.

Of *Ivory*.—Knife-handles, whistles, arm and leg rings.

Of *Copper*.—Neck, arm, leg and ear rings, beads.

Of *Rushes*.—Baskets, bonnets.

Of *Leather*.—Cloaks, caps, sandals, shields.

Of *Wood*.—Various kinds of dishes, spoons.

Of *Clay, &c*.—Various sizes and patterns of pots, jars, goblets.

Of *Stone*.—Pipes.

They grow much tobacco, both for their own consumption and as an article of trade. In preparing it they boil the leaves, which greatly reduces its strength, and renders it insipid to those accustomed to tobacco otherwise prepared, yet

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*1. House at Kurreechane to protect Children during the Night from Lions.*

*2. Tammaha House at Meribokwhey.*

*3. Furnace for Smelting at Kurreechane.*

*4 & 5. Pottery for containing Milk made at Kurreechane.*

*6. A Mashow Razor made of Steel.*

*London, Pub.d by F. Westley, Stationers Court, 1822.*

such is the power of habit that they preferred it greatly to our's, though much stronger.

They have iron, found to be equal to any steel. A cutler at Kurreechane would be able to support the mission almost without any expense to the Society, if a disinterested man. Every knife he manufactured, though without being made to shut, would be worth a sheep, and many of these he could make in a day. He would instantly find customers among the inhabitants of the town, and those from other nations. A rough-made axe is worth an ox.

It was impossible to number the houses in Kurreechane, but probably the population may amount to sixteen thousand, it being at least four times the size of New Lattakoo.

## CHAP. XXIV.

### RETURN FROM KURREECHANE TO MASHOW.

THE day of our departure from Kurreechane was delightful, though it was winter. We were advised to cross the mountains by a different route from that by which we came. It was about six miles more to the westward, and though not so full of fine scenery, was much better for the waggons. At four P. M. we halted by the side of the river, which we had passed the day before our arrival at Kurreechane.

About sunset a large male rhinoceros was observed by one of the Hottentots approaching the water to drink. After drinking he came towards the very bush in which the Hottentot was concealed; this allowed him to take a good aim, and he shot the animal through the heart. The rhinoceros ran under a tree, and, after standing a little

time, fell down and expired. The carcase was left to be cut up in the morning, but the intelligence gave general satisfaction to all the people who followed us.

13th. In the morning I went to the place where the carcase of the rhinoceros lay, and reached it about half past eight. The oxen grazed around during the process of cutting up the animal. Much blood was lying about, and a quacha that had been wounded was found dead near it. Though a male rhinoceros it was not so large as they generally are. It measured in length ten feet and a half, the circumference of the body was twelve feet, the eyes were placed about fourteen inches before the ears. At eleven A. M. the carcase being cut up and fastened on the backs of oxen, we went forward to get over a second row of hills. Thunder and rain came on while we were ascending the pass, and increased as we approached the summit; the heavy fall of rain obliged us twice to halt, but the ground being rocky did not become slippery, else our oxen could not have proceeded. At four P. M. we entered upon our former track, and halted near Philip Fountain. The rain fell in torrents, and the thunder rolled from one end of the heavens to the other. Happily there was an old Marootzee cattle-place, and a few low huts left standing, which afforded some shelter. A rhinoceros

was wounded not far from the waggons, but got off.

It was as dark, cold and gloomy as any winter night in Britain, and torrents of rain continued to fall till about nine P. M. when the clouds began to break and the stars to appear. Our Matchappees and Mashows, though they had plenty of flesh, were very dull, not a whisper was to be heard among them. No kind of weather is more depressing to this people than rain. The sight of them excited pity; they reminded me of the appearance of the poultry in England during rain.

Pelangye having rather recommended our going to Makkabba, in consequence of his invitation, had been teazed by Munameets and others, as a friend of what they called the *rogue* Makkabba. Perceiving that his conduct affected his political character as a captain of the Matchappees, he had been trying to regain it ever since, by telling us, in the hearing of the others, that Makkabba was a great rogue, and every thing that was bad. I believe his only reason for wishing us to comply with Makkabba's invitation was his expectation that he would give us an ox to kill, and he should have a share of it. Though the journey should have cost *us* our lives, nevertheless I believe he would have enjoyed the flesh, and not have regretted bringing us there, espe-

cially if the Hottentots had survived to shoot game on the way home.

Two of the Matchappees, not having tobacco-pipes, adopted a curious contrivance for smoking. They dug a hole in the ground the shape of a basin, in which they formed, with their fingers, a round passage, down one side and up the other, in the shape of an inverted bow, this they arched over with clay, and filled up the whole with earth, leaving open the two ends of the passage; then placing their tobacco, [or rather wild hemp] with a lighted cinder at one end, and putting their mouths close to the other, they sucked out the smoke. Necessity is the mother of invention in all lands.

14th. The rain having subsided, and the morning pleasant, we went forward at nine A. M. Therm. at noon 56. A flock of several hundred quachas,* travelling towards the south, passed on our left, with their leader about a hundred yards a-head of them, whom they implicitly followed. Those who hunt the quacha generally endeavor first to kill their leader, which puts all the rest into such confusion that they know not what course to pursue. A Marootzee from Kurree-

* Or wild asses, with striped skins like the zebra.

chane, who joined us, said he passed as many in the morning, travelling in the same direction. They thus migrate every winter, from the high lands in the north to the neighbourhood of the Malalareen, where the land is lower and the winter milder.

We met a party of poor people from Mashow, both men and women, with four pack-oxen. They were travelling to the nations in the north, seeking for employment in thrashing out their corn. They travelled in the track of our waggons, when going up the country, which would in time become a beaten path, and save much inconvenience to succeeding travellers. We passed two rhinoceroses, feeding on the side of a low hill to the right, the same probably we had seen in that place when going up. The one was a huge animal, the other considerably smaller. Some of our people approached very near to them with their muskets, but the animals retired. Though the rhinoceros be one of the most ferocious of animals, it possesses some fear of man. There is a brown bird, about the size of a thrush, called the rhinoceros' bird, from its perching upon those animals and picking off the bush-lice which fix on him, and from which he has no means to extricate himself. This little creature performs the same kind service to the elephant.

At three P.M. we reached the banks of the Moloppo, where we intended halting until Monday. All were soon employed in felling young trees for making inclosures round the fires to protect themselves from the cold night-winds. In little more than an hour the place assumed the appearance of a village, from the temporary huts as well as the inclosures they had erected, and from the number of fires they had kindled. The Hottentots having caught the spirit of the Matchappees, also erected fences around them to increase their comfort, a custom unknown to their nation, and never before done by those who journeyed with me. A Hottentot would creep under a bush to sleep in a cold night, but to cut down bushes to render himself comfortable either never occured to his mind, or else was an effort which he had not sufficient resolution to make, rather preferring to endure cold or wet the whole night.

15th. Being the Sabbath we rested and had different meetings with the people for worship. Having gone down to the river to drink of its pure water, a lion shortly afterwards occupied the same ground I had left.

16th. Pelangye, Munameets and Maketzee came for the first time into the tent, to ask a few questions, in order to obtain information, but the Bootshuana interpreter being out of the way,

we could only understand a few of their inquiries. They asked what my name was, as they had forgotten it, being accustomed always to call me Moonaree, a corruption of the Dutch word Mynheer. They could not repeat my name in any other way than *Camelo*. Having no word in their language ending in *l*, they could not pronounce it without the addition of another letter. All of them attempted it several times, but each added either *o* or *u*. We mentioned to them Mr. Philip's name, which they pronounced *Silp*, having no sound of the *f* in their language. They then inquired if the King of England kept cattle, if there was much game in England, and plenty of rhinoceroses, elephants, cameleopards, quachas, knoos, &c. They were surprised to hear there were none of these, and that the only animals hunted were hares and foxes. It must have appeared inconceivable to them, how the inhabitants could subsist in such a land, for huge animals, in their estimation, form the glory of a country.

Yesterday, in the morning, Munameets told us there would be a new moon that day, and we saw it immediately after sunset, but how he knew it we could not learn from him.

It is said that all the nations known in South Africa, when travelling, perform much longer

stages in a day on their returning than when going from home, a good criterion for judging of the state of their feelings.

Munameets inquired if beads came out of the Great Water? If many kept slaves? If the king of England's town was as large as Kurreechane? If the person who ruled at the fair, where Jan Hendric and Malalla went for clothes and beads, was the king of England? meaning either Mr. Stockingstrome or Mr. Baird (the landdrost and deputy landdrost). If the people of England wore skin cloaks?

Being awake part of the night, I heard wolves and jackals all around, but our dogs had got so accustomed to them that they did not bark. We left the banks of the Moloppo at seven, and at eleven A. M. halted near the Musaree River, where our people wounded a rhinoceros, which was pursued and stabbed by the Matchappees. This greatly increased their stock of provisions, and caused a merry day. We departed again at five, and halted at seven P. M.

17th. We saved two legs of the rhinoceros that had been killed the preceding day, to present to the King of Mashow and his principal chiefs. Maketzee complained, in the evening, that, in consequence of our doing so, he had hardly got any

flesh; but this morning, a little after sunrise, some of his servants passed, so loaded with its flesh, that they were bending under the weight. Maketzee did not expect we should have seen this. They had staid behind, and meant to have passed us with it to his wife before daylight. He was evidently ashamed at the discovery.

We departed at eleven A. M., and travelled among long grass, where there is seldom small game, because in such situations they cannot readily see the approach of their enemies. Three lions were seen near the waggons. Therm. 60. At four P. M. we halted at the same place we had done the evening after leaving Mashow, where we had so much rain. The spot on which our waggons had stood appeared like a quagmire newly dried up.

18th. The Matchappees, on taking up the skins on which they had slept during the night, found a snake, which they instantly killed. Several of our followers, with their pack-oxen loaded with rhinoceros' flesh, went forward, before us during the night, towards Mashow, as it is not customary to carry provisions into the towns in the day-time, because the applications for a share of them would be far too numerous to be complied with. For the same reason, they seldom take a meal till it is dark, so that a stranger coming

among them would almost suppose that they lived without eating.

Conversing in the tent with Munameets, Pelangye, Maketzee, &c. about Makkabba, the king of the Wanketzens, they mentioned, as a wonderful trait in his character, that he never slept in the day-time. When I told them that the people in my country did not sleep in the day-time either, they laughed, and said they had observed me several times a-day, at Kurreechane, go to my waggon, as they supposed to sleep. When I retired from the bustle to write in my journal, I was obliged to make every thing as close as possible, to prevent molestation from the spectators, who constantly beset the waggons; and probably it was owing to this mistake, which generally prevailed, that I enjoyed so much quiet when I withdrew to the waggon.

At seven we went forward, and soon travelled among the trees which we had found so completely stript of their leaves by a hail-storm. Though it was winter, they were again sprouting, which considerably removed the gloomy appearance they made when we were going up the country. The young grass was also shooting up, which gave the country the appearance of spring. On viewing this scene, Cornelius, my Hottentot driver, told me that once, on the confines of

Caffreland, he had seen a shower of hail-stones, many of which were larger than a pigeon's egg. These not only injured the trees, but killed many of the ostriches, which were found dead after the shower had passed over.

About ten A. M. we passed two villages belonging to the Bootshuana Bushmen; at the last of them we halted for a short time. There were about seventy huts, but only nine women and a few children at home, all of whom, except three women, concealed themselves at first. These stood leaning with their backs against a hut, silently viewing us. They were complete exhibitions of starvation, and seemed to be under considerable apprehensions for their safety. One of our people asked if he might bring them a little rhinoceros' flesh; we immediately dispatched him for some to the waggons. On cutting off two or three pounds to each of the three women, I never witnessed so sudden a change from the lowest depth of depression and agitation to the most extravagant joy. A criminal receiving a pardon under the gallows could not have expressed his delight in a more animated manner. The sound which they made immediately brought the others from their concealment, who rushed towards us and begged some flesh also. We gave to each a piece of flesh and a little tobacco. They danced for a few minutes, and then proceeded to light

their fires, in order to cook the flesh they had so unexpectedly received. Their black fingers appeared as hard as bones, and were probably rendered so by digging roots out of the ground for food. Their men had been absent on a hunt for three weeks, and of course the situation of these poor females must have been very distressing.

It is very probable that a Missionary sent to this scattered people would be able to collect them together, form them into a nation, and teach them to cultivate a portion of those millions of rich acres by which they are surrounded; a deed which would deserve the thanks of the whole human race. The Tammahas were once in the same state; but by some means or other, which I could not learn, they were collected into a nation, and now their land abounds both in corn and cattle. These Bootshuana Bushmen must be very numerous, from the numbers I fell in with where there was no beaten track, and because from hence it may be inferred that, in whatever direction we had chosen to travel, we should have found an equal portion of their villages. They speak the same language with the surrounding nations, by whom they are despised merely on account of their poverty. Having been so long dispersed, and living in a straggling way, they must be destitute of those

national prejudices against the Gospel, arising from bigotted customs, and sanctioned by the approbation or compliance of their forefathers. They would probably consider it as a favor if a Missionary were appointed to reside among them. "Unto the poor," it is said in the Scriptures, "the Gospel was of old preached;" unto a poorer race of men than these, in every sense of the word, it never was preached. Like most of the Bushmen to the south, they literally possess nothing. But the man who could cheerfully submit to live among them, however beautiful their country, must have this qnalification---"The joyful hope of a blessed immortality," which makes a man happy anywhere.

About a mile and a half beyond the village we came to a pool of water, which would, at least, afford drink to our oxen, where we halted. While at breakfast a Mashow man who had travelled with us to Kurreechane, but had remained behind, passed in a violent hurry with some pack-oxen.

From his account it appeared that the Boquain nation were on their way to attack Kurreechane at the time we left it. On the plain to the eastward of the town they were arrested in their march by the same rain we had experienced the day after our departure from the city. During

this halt they were discovered by Kassanna, king of Doughooboone, whom we saw at Kurreechane, on his way back to it, and who is united in a league of friendship with the Marootzee. On making the discovery, he immediately hastened to the Marootzee cattle-posts, and spread the alarm, and then proceeded to Kurreechane, where he gave information of the approaching enemy. On which all was alarm, bustle, and confusion. In the mean time the Mashow very prudently loaded his pack-oxen and fled. Such was his speed, that he had travelled at the rate of fifty miles a-day, and so great the dread which he felt of the Boquain nation, that he would not even halt and proceed to Mashow with us, but after telling his story, went forward as fast as he could.

These Boquains, in consequence of their having possessed much cattle, have been so often attacked by the covetous nations around, that they must have become a warlike people, and may in their turn be a scourge to others.

All the interior nations are so dependent on their cattle for subsistence, that to deprive them of either the whole or a part must make them almost desperate, and render them formidable enemies. It is scarcely necessary to observe,

that they never trouble their heads about the morality of things.

We departed at noon, (Therm. 68,) and, on approaching Mashow, were surprised to find none of the corn cut down, as the Marootzee had begun their harvest before our arrival at Kurreechane, this perhaps might be owing to some difference in the soil and climate, or to a greater quantity of rain having fallen towards the end of the season in the Mashow than in the Marootzee country.

## CHAP. XXV.

RECEPTION FROM THE KING AND HIS PEOPLE—DISCOVERY OF A PECULIAR SPECIES OF RHINOCEROS—CONVERSATION WITH THE KING ABOUT RECEIVING A MISSIONARY—ROBBERY BY THE WANKETZEN AMBASSADORS.

WE entered Mashow at five P. M. The Hottentot Jager, having remained behind with some of the natives to search for game, arrived a little after us, with the pleasing intelligence that he had shot two rhinoceroses and wounded two. Kossie the king and several of his chief captains gave us a friendly reception, as did many of the inhabitants, who soon encircled our waggons. The first inquiry of many of them was, whether the Marootzee had given us any oxen for our support while at Kurreechane? When Kossie was in the tent in the evening, Pelangye told him that Makkabba had sent us an invitation to visit him, but that we had not gone: on which he turned

to us and said, it was well that we did not go. Several of the people brought us milk, others a little corn, and Munameet's people some rich honey-comb which they had found in the field. The King was present at the evening worship.

19th. A Mashow rain-maker had just returned from the Wanketzen country, where he had been for some time. While there he saw two expeditions go out against some neighbouring nations, in both of which they were successful in capturing cattle. On the first they killed nine men, and on the last three. Two messengers had also arrived to invite Kossie to join Makkabba on a new expedition, which he declined.

During our absence from Mashow two rhinoceroses came into the town during the night, when the inhabitants assembled and killed them both. The rhinoceroses, shot by Jager, on the preceding day, having been cut up, were brought, the one in a waggon, the other on pack-oxen. We divided one among Kossie, Munameets, and Pelangye. They brought also the head of one of them, which was different from all the others that had been killed. The common African rhinoceros has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose and inclines backward; immediately behind this is a short thick horn; but the head they brought had

*Head of a Unicorn, killed near the City of Mashow.*

London, Pub.d by F. Westley, Stationer's Court, 1822.

a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small thick horny substance, eight inches long, immediately behind it, which can hardly be observed on the animal at the distance of a hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn; so that this species of rhinoceros must appear really like a unicorn when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear, and being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal itself must have been still larger and more formidable. From its weight, and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives took the smallest notice of the head, but treated it as a thing familiar to them. As the entire horn is perfectly solid, the natives, I afterwards heard, make from one horn four handles for their battle-axes. Our people wounded another, which they reported to be much larger*. Two redboks were also shot.

* The head being so weighty; and the distance to the Cape so great, it appeared necessary to cut off the under jaw and

Therm. at nine A. M. in the waggon - 44.
Do. at noon in - do. - - 74.

20th. There was a poor Mashow lad, about fourteen years of age, who, from want of food, appeared like a skeleton, to whom the Hottentots had now and then given something to eat; his father came and offered to sell him for a little flesh. Pelangye, at the same time, offered to sell me his daughter Tattenyanne for some rhinoceros' flesh, though from his treatment of the girl I could perceive no dislike he had to her, but his love of eating appeared far to exceed his affection for any other object.

After worship in the evening we had a meeting with the King and his brother, in the presence of Munameets, Pelangye, &c. and mentioned our intention of leaving Mashow on the morrow. We wished to know whether he and his people, after having had time to reflect and consult

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leave it behind; (the Mashow who cut off the flesh from it had ten cuts on his back, which were marks for ten men he had killed in his life time.) The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same as that which is described in the xxxixth chapter of the book of Job. The part of the head brought to London, may be seen at the Missionary Museum; and, for such as may not have the opportunity of seeing the head itself. the annexed drawing of it has been made.

together, were of the same mind about receiving amongst them teachers of the word of God? He answered that all the chief captains were present when we had made the proposal, and had all approved of it, and they continued of the same opinion---that their oldest captain, whose advice they generally took, still favored it---that Mateebe, with whom they were intimately connected, had the word of God, and they wished to have it also; he hoped it would put an end to commandoes, which he did not like. I reminded him that Missionaries must not be expected to go on commandoes, because contrary to their principles and instructions. To which he gave his consent, and expressed a hope that we should have a safe and pleasant journey to Lattakoo.

One of the Hottentots shot a redbok during the day; the two Wanketzen ambassadors were with him at the time, they pursued the animal till it fell, cut it up, and kept the whole carcase, giving to the Hottentot only the skin and the two horns. On his resisting the robbery they threatened to stab him with their assagais. Kossie told us he had heard of the circumstance, and had deputed a person to examine into their conduct. He had sent for our Hottentot to hear his account, but made nothing of it. Munameets advised us to hold an assagai before them, and threaten to kill them if they did not deliver back the flesh

they had taken, which we would not consent to. Perhaps from the scarcity of provisions in the country they had tasted nothing for several days. Kossie and Munameets remarked, that probably we did not believe what they had frequently told us of Makkabba, but that now we felt it, for his people were like himself. Kossie remarked, that the very man, who had been sent to invite us to visit him, brought an invitation to himself to engage in a commando, and he believed it was for the same reason, *viz.* to accompany him on his intended expedition. He also informed us that, some time before, ten nations had combined together to crush Makkabba, but they could make no impression upon him. He likewise remarked that the Wanketzens did not paint their bodies like the other nations, but were accustomed to wash themselves.

We intended to have visited the city of Yattabba where Sibinell resides, which lies about four or five days' journey to the eastward of Mashow; but finding how much the Marootzee had been disappointed at our bringing so few beads to them, we knew the disappointment would be greater at Yattabba when we brought none, and Munameet's determination not to accompany us, made us judge it better to defer visiting them at that time.

The Wanketzens, Marootzees, Mashows, Yattabbas, and Boquains, though they speak a dialect of the Bootshuana language, are not called Bootshuanas, but Barroolongs.

## CHAP. XXVI.

### LIVES OF SOME OF THE INHABITANTS OF MASHOW.

BEFORE we quit Mashow it may be proper to insert the following history of some of its inhabitants. The information thus obtained from their own lips, will not, it is presumed, prove uninteresting.

### ACCOUNT OF HOONSEY,

*A Mashow Captain, who acted as our Guide from Mashow to Kurreechane.*

HE was born at Seekaholey, about twelve miles to the N. E. of the city of Mashow; his father's name was Shoopee, his mother's Massinyee. His father died of the measles; his mother still lives at Mashow, and is sister to Munameets.

When he was a young man the Mashows had

many contentions among themselves, being divided into three parties, and each having a particular head or leader. These three parties completely separated from each other. One joined the Matchappees; a second lived independent, but under the protection of the late Makrakka; and the third remained in the Mashow country.

The party that joined the Matchappees prevailed on Mallayabang their king, the father of Mateebe, to go on an expedition against the others, on which occasion many of the Mashows were slain. Mallayabang having ordered his followers that none of the Mashow captains should be put to death, if they fell into their hands, his father's life was saved, but not till after two arrows had pierced his body. These being extracted he recovered.

Hoonsey, having also engaged in an expedition against one of the other parties, would have been killed during the battle, in consequence of a sore leg which he had at the time, had not some of his own people rushed forward and protected him. Afterwards he went on a commando against the Sillootarn, a people living on the banks of the river Liqua, (or Yellow River,) in which they killed their King Sillootarn, and captured many of their cattle. In another expedition he accompanied the Moquains against the

Peerees, (or Wolves,) in which they slew many Peerees, and drove away their cattle; he slew one with his own hand.

The Mooramussannas once made an incursion into the Mashow country, and carried off some cattle. A short time afterwards, many of the Mashows, when hunting a jackal,* accidentally fell in with a numerous party of the Mooramussannas, who were also hunting, when the Mashows attacked them, captured their pack-oxen, and killed many of the people; Hoonsey killed one.

The fifth commando in which he engaged was with the Matchappees against the Hohaws, from whom they captured many cattle. Not long after this the Mashows had a civil war; in one of the combats he killed a Mashow man. When these contentions subsided they united together and went against the Makobey nation to obtain cattle. They attacked their cattle-posts, but the Makobeys came out, fought desperately, and preserved their cattle. At that time he pierced a man with an assagai, but he did not ascertain whether the blow proved fatal. He himself received a severe wound on the loins with a stone. They afterwards attacked their principal

* The jackal is hunted principally for its skin, of which their finest cloaks are made.

town, but were equally unsuccessful, being beaten off from thence with loss; however, at that time Hoonsey killed three men, and consequently reaped much honor. Afterwards Sateebe, a neighbouring king, invited the Mashows to join him in an attack against the same town, which they did; but the inhabitants sallied out and defeated them. In this contest Matchakoo, uncle to Kossie the present King of the Mashows, was killed. Hoonsey said that that was the last commando he had been engaged in.

After I had committed to writing an account of his first commando, I asked if he had been in any other? Laughing, he said he had been on commandoes all his life.

Having finished the narrative of his life, I asked him where the Mashows thought men came from at first? He assured me that there was a hole in a mountain in the Marootzee country, to which we were travelling, from whence all men came, and travellers might still see the footmarks of men who had come from it; they can also see near it the traces of all kinds of animals who had come out of the same hole. There are likewise the footmarks of one that went back to the hole, and these are God's footmarks.

I asked him why the Mashows circumcised

their young people? He said we should not ask that question, for they did not like to tell. I supposed that Munameets had desired him to give that answer.

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## LIFE OF MOROKEY,

*A Mashow Rain-maker, who travelled with us from Mashow to Lattakoo.*

MOROKEY, uncle to Pelangye, the Matchappee captain, of Old Lattakoo, was born at the river Masseree, when the city of Mashow stood there, and he continued to reside there till he became a man. Commandoes, or plundering expeditions, being the greatest events which happen in the interior countries of Africa, they are generally the first things noticed in the life of a South African; of course, in relating his life, he began by telling us that the first commando in which he had been engaged was against the Marootzee nation, and the only memorable circumstance that he could recollect was, that, on that commando, he had the honor of killing a man. The second commando in which he was engaged was against the Mooroomassanye nation, when the same memorable event took place---he again killed a man, and consequently obtained the honor of an ad-

ditional scar upon his thigh. His third expedition was against the Wanketzens, when he reaped the same laurels by killing a man. The fourth important crisis of his life was, during the prevalence of civil broils among his own nation, when he had the honor, as he thought, of killing a Mashow, his own countryman. Those broils arose from a quarrel between two Mashow captains, in consequence of which the people arranged themselves under the leaders whose cause they felt disposed to support.

*The following are the Ceremonies used to obtain Rain.*---Morokey said he became a rain-maker by praying to God and burning different things in the fire. To procure rain, an ox is killed, the fat of it is chopped and mixed with different kinds of wood and leaves of trees; and all these are then burned. He did not himself invent these methods, but obtained his information from old men, and had likewise, he said, information from God. He confessed that he was not always successful in bringing rain to a country, on which account the people blamed him for keeping it back, but they accused him unjustly. I inquired of him why his countrymen, the Mashows, had received so little rain during the last season. With great gravity he gave this reason:---" There was a Mashow man whose wife died, and unhappily he married another

before the corn was ripe, which caused a dry season, and the corn was burnt up." I inquired if he believed that the conduct of this man affected all the countries around, so that rain was as scarce with them as with the Mashows? He said, "No, it is with that as it is with killing game, sometimes you have success, and sometimes not; sometimes cattle bear, and sometimes not; God does all things as he pleases. Though you tell the people this they will not believe you, but will command you to work and make rain; the people," said Morokey, "would be ruined if I were not to do it. When a man is sick you give him medicine; it is God who cures him, but the medicine is the means; so the killing of a beast in the morning is the means, and you get rain in the evening."

With respect to the origin of mankind, the old men had given him no information; but there is a great hole in the Marootzee country out of which men first came, and their footmarks are still to be seen there. One man came out of it long ago, but he went back, and is there yet. Morokey never saw the hole himself, but his uncle, who is dead, had seen it, and saw the footmarks very plain. The cattle also came from the same hole.

Matoome was the first man, and had a younger brother of the same name, and a sister whose

name was Matoomyan. She was the first who came out from the hole, and had orders respecting the cattle, and was appointed to superintend them; but her brother Matoome came out, and without leave went and led the cattle round the end of a mountain, which so enraged his sister, who possessed medicine for the preservation of life and health, that she returned to the hole, carrying with her the precious medicine; in consequence of which diseases and death came into the world, and prevail in it to this day.

I inquired of him how they treated their sick; he said, that when a person is very ill, they are accustomed to kill an animal, and to dig up some roots, with which they prepare a medicine, and give it him. To cure a head-ache, they burn a certain kind of wood, and take the ashes as snuff. When the small-pox comes among them, they select the person who seems to have the most favorable kind, and from him they take the matter and inoculate other people. The disease is thereby rendered more lenient.

The Mashows obtained the knowledge of inoculation from the Wanketzens, who got it from the Mootchuaseelay; these received it from the Seketay, and the Seketay obtained it from the Mahhalatseelay. The Seketay is the only nation that trades with the Mahhalatseelay. They commence

their journey to that country after the corn is sown, and do not return till the next seed-time. They bring from thence medical preparations for obtaining rain, but when they intend to punish a nation they bring medicine calculated, as they suppose, to produce drought. When they enter the Mahhalatseelay country, the inhabitants inquire where they are going; should they say they are come to visit their country, they boil corn and place it before them for food. When the strangers proceed on their journey, they inform them, that so long as they travel in their country they shall be furnished with food. It is reported, that their king neither gets old, nor dies, and Morokey seemed to believe it. The people ride upon elephants, and Morokey added, they climb up their houses as a person would ascend a cliff, [which may refer to stairs.] Every thing, he said, might be purchased in that country.

He has been in the Matchacha country, and went once to a people called the Mahhapee Appalla, on purpose to obtain the knowledge of rain-making, for which he paid them thirty oxen and cows, ten sheep, ten goats, ten wild-beast-skin carosses, ten blasbok carosses, ten strings of beads, and a large quantity of unstrung beads. He never heard of the sea, but he had been at the Yellow River, which he called the Liqua or Leequa.

Morokey said he had never once thought what the sun was, nor where it went at night; but he remembered, when he was a boy, the sun getting so dark in the daytime that the stars appeared, and also the moon becoming very dark. He had heard that God kills men, but did not know of their going any where after they were dead. He now seriously inquired of us what he should daub himself with in order to become rich? In answer, we asked him if he really expected to be rich now that he was an old man. He said he was not an old man, he was but a youth, at any rate there was no harm in his getting rich, he could leave it to his children---did we ever see old men taking such a journey as he was now engaged in, travelling from Mashow to Lattakoo, or had we seen old men hunt like him---he could run for some distance as fast as his son, but after that his son got before him. These arguments were used to persuade us that he was still young, but the next question proved, that he both believed and felt that he was growing old, for he gravely asked if we could inoculate him with any thing that would make him young again.

When inquiring respecting the fate of Cowan, Donovan, &c. he said he had never heard of white men coming to their countries before.

## LIFE OF MAKETZEE,

*Grandson of Makrakka, late King of the Myabo, or Tauwe tribe.*

MAKETZEE was the son of Mahotowey, and grandson of Makrakka. His father died near the Sielahory River. After the death of his grandfather, the Matchappees attacked his people, which made them fly for protection to Makkabba, king of the Wanketzens, whom they soon afterwards left in consequence of his cruelties and murders. Some years ago Makkabba's son rebelled against him, when, according to Maketzee, Makkabba went to an ant-hill, and kicked it to pieces, out of which a swarm of bees proceeded, attacked the son, and drove him from that part of the country. Makkabba being considered a magician, the story is credited. Maketzee said, that though he had travelled over the whole country, he had never found such a man as Makkabba; and though he was glad to go with us to the Marootzee, had we been going to Makkabba, he would have bound the feet of Munameets, and prevented him from accompanying us. "Makkabba," he said, " is a shocking fellow, he employs such powerful magic, that should he invite a neighbouring king to visit him, and that king neglects

to come, he will only pay him a visit, and he is sure to die shortly afterwards. By a visit of this kind, he killed the king of the Marootzee."

When he lived with Makkabba, he often inquired if the white men's government resembled his; if they had magic like him? To which Maketzee replied, that he did not know about their government or magic, but every thing they had was wonderful, and he instanced candles. Makkabba said No, white people were nothing compared to himself, they were not so old, and would never be able to fight with him. Maketzee asserted that Makkabba would be unconquerable, if all the nations were united against him, and although assisted by people with guns, for by his magic he could prevent the guns from going off, and defeat all their attempts.

During his residence at Maleeta, Makkabba had a commando against some nation every moon, while the moonlight continued, and returned when the nights got dark. By his magic he is said to overcome elephants, he has only to whistle, and these animals will come and quietly permit their legs to be cut off. Here Maketzee seriously inquired if white men had any magic of that kind. Makkabba, he also added, digs up a certain kind of bulb, introduces a medicine into it, and puts the bulb again into the ground. When a rhinoceros

happens to approach that plant, he is unable to move from the spot, and is easily killed. When a great king is killed, he cuts open the breast, and extracts the fat from the entrails, and afterwards the marrow from the back-bone, which he boils together, and when sick, by putting a little of it into his nose and ear, he is cured. He must acknowledge him to be a great and wonderful man; in some respects a man, but in others a God. He eats from morning to evening, and is generally surrounded by several of his wives, with only one servant present, while all his people must keep at a respectful distance. "He will have spies upon you," continued the narrator, "in the Marootzee country, and wherever you go, to inform him of every thing that is done. He lately attacked the Maleete, a people lying to the eastward of the Marootzee, and took many of their cattle."

Maketzee here stated that the nations beyond the Maleete are the Bopoola, Bopooana, Bapiri, a second Bapiri, Bohadpoo, Moolehey, Matchakwa, Morrimussanee, Bahatchoo, Bapoogey, Bapo, Bakohey, Maheheroo, Bopereess, Mochacha, Omaribai, Selutana, Makotee-Sebatya. The country inhabited by these different tribes he described as lying to the east and north-east of Kurreechane, adding that, "when you come to the Bahatchoo there is a great river so broad that you can scarcely see to the other side. It

runs into a great water that would frighten you to look at. Its course is toward the rising sun.' Probably the river runs into a frith or bay which ends in the sea.

The beads are brought first to a nation called Maklak, by a people whose language he could not understand, the beads are not in rows, [or strung] but loose, and are exchanged for elephants' teeth. When they arrive at a town with their oxen and beads, they halt at the outside, and enter the town on foot to transact their business. All the nations beyond the Marootzee, are similar to them in their manners, customs, and method of building houses. Their large towns are hardly ever more than a day's journey from each other, so that there is no occasion to sleep in the fields. He visited the Bahatchoo last year. He lives at present in the city of Mashow with many of his people, over whom he is captain, and travelled with us from Mashow to Kurreechane. He was the most industrious native in our company, being always employed in making and carving wooden spoons, and during our residence at Kurreechane he constantly assisted the captain, with whom he lodged, in making skin cloaks. The voracity of his appetite for flesh, however, was nearly equal to that of Pelangye's.

*Farther particulars concerning Makkabba, King of the Wanketzens, by Maketzee.*

MAKKABBA, King of the Wanketzens, was son of Maleeta,* hence when spoken of, he is often called Moree-Maleeta, or son of Maleeta, whose father was Mungallee, the son of another Makkabba. Maleeta, in his wars with the Marootzee, greatly lessened their population. In one of the battles the father of the present Regent of the Marootzee was killed.

About thirty years ago, Makkabba succeeded his father, and it is said that he poisoned him for the sake of obtaining one of his wives, to whom he was attached, and who is still alive. He resides at Meleeta, which is a considerable city, surrounded with rich pasturage for the cattle, and abounding with trees, but there is only a small stream of water.

Makkabba is reported to be about fifty years of

* In my former Journal, page 295, the names of Makkabba's father and grandfather were stated to be Wanketz. This last account is likely to be more correct, being received from one who resided for some time with him.

age, he is upwards of six feet in height, but of a slender make, has a prominent chin, with two projecting teeth which raise his upper lip, and is said never to look a person in the face, to whom he is speaking. He has at present about twenty wives, all of whom have separate houses, built in the form of a circle. He does not usually sleep during the day, but when this happens, Maketzee asserted that his people were sure an army from some nation was marching to attack their cattle, and they hasten out of the city to defend them. Chooss is his eldest and only surviving son, having murdered all the others, from a fear, it is supposed, lest they should murder him, as he had murdered his father. Chooss, when he is sick, will not take medicine from his father, lest poison should have been mixed up with it.

The first commando in which Makkabba engaged was during the lifetime of his father, against the Boquain nation, and he succeeded in capturing many of their cattle. On a second expedition against the same people he was equally successful, and took Seechangway, their king, prisoner, whom he soon afterwards liberated. On a third attack he slew Seechangway, which so enraged the Boquains, that they rallied and made a furious attack upon Makkabba, killed many of his people, and captured a great number of their cattle.

Makkabba wears on his breast the *os humeri*, or bone of a king's arm whom he had slain, round which he has tied the hair of a knoo, that had been killed by a lion. When he feels fatigued on a commando, he dips the knoo's hair in water, which, hanging wet on his breast, he says, revives his spirits, and enables him to proceed with vigor.

Maketzee said his commandoes had been so numerous that they could not be told. In one of them he killed Weekanye, a great captain of the Marootzee. He once drove away his uncle from Kanye, where he lived, and murdered his children by magic. He is very arbitrary. When people from a distance bring articles to exchange, he takes the whole, and will not permit his people to obtain any thing; which is worse than the King of Kurreechane, who only requires of strangers to make him the first offer of the articles they bring to exchange, and if they are not satisfied with his offer, they are at liberty to barter with any of his people. This tyrant of South Africa frequently puts to death his own servants, when they do any thing that displeases him.

He and his people possess cattle in abundance, which the inhabitants of Lattakoo account for in a way satisfactory to themselves. There

is a large deep hole, say they, in the Wanketzen country, down which Makkabba has only to call, and the cattle come up to him.

Makkabba once sent some oxen as a present to Mateebe, in order to gain his friendship; but immediately on their being presented to him, he thrust his spear into them, and killed them. This is considered a great insult by the person who sends such a present. Mateebe will not even receive a bowl or dish from that nation, he says all are poisoned.

Being desirous to learn the cause of Mateebe's uniform hatred to Makkabba, I inquired of Munameets, his uncle. who said that long ago, in consequence of a defensive and offensive treaty existing between the Matchappees and Boquains, (a nation beyond the Wanketzens,) Mateebe joined them in an attack upon the Wanketzens. Makkabba not only defended himself, but beat them off with great slaughter. Ever since Mateebe has abhorred him.

He added, that Makkabba kept his people in complete subordination. That none can either call upon him, or speak to him out of doors, unless invited.

The Wanketzens wash their bodies, instead of painting them like the other nations.

## BRIEF ACCOUNT OF MOREE,

*A Tammaha woman, who travelled a few days with our waggons.*

MOREE, [or Medicine,] a Tammaha woman, was born near the town of Marabogh. Her father's name was Incopetz, her mother's Lebooay. Her father died by the hand of God, [their manner of expressing a natural death;] her mother died among the Macquainas. Her husband's name was Marooa-peloo, he was killed by the naked Caffres. She had two daughters married at Old Lattakoo, and has often been in danger during the attacks of different tribes. She was ignorant of her age, but said she had grown up while Mashow still lived, meaning before his death. She lived for some time in the Matchappee country with John Kok, (Missionary from the Cape Society,) and was present when he was murdered at the Krooman River. She said Mashow was alive the first time I visited Lattakoo, but could not explain when he died, having forgotten how many moons had been since his death.

Her father was a Tammaha captain, but had all his cattle carried off by the Corannas. After

his death her two daughters supported her. She lost her right eye in consequence of eating some animal that died of disease, which gave her the Hottentot sore, discovered first by a swelling, that afterwards becomes black, and is never cured, they say, till the black part rots out. Asking her if she knew any thing of God, or of her soul, she said, none knew these things of themselves.

## CHAP XXVII.

### DEPARTURE OF MASHOW AND ARRIVAL AT MERIBOHWHEY.

MAY 21.

ABOUT sunrise we began to prepare for our final departure in the presence of many spectators. One man, to express his joy at our visit, said, his heart was as white as milk on account of it. At half past nine, A. M. all being in readiness, we left Mashow. A considerable concourse of people accompanied us about two miles, when they left us in a body, except the King and three of his servants, who walked with us about five miles, to one of his cattle-places, to give us a bag-full of thick milk. Munameets was overheard inquiring of the King what he thought of these white people, now that they had left him without asking presents or seeking gain by trading. The King replied, that he thought very favorably of them, and should be glad when some of them came to live at Mashow.

We did not take the road across the mountains, but preferred going by a plain to the eastward of them, which was beautifully covered with the mimosa tree, retaining a lively green, though near the middle of their winter. Our guides had conducted us on our journey to Mashow from Lattakoo, by the mountain road, thinking it nearer, without reflecting on the difficulties it opposed to waggons.

Therm. at eight A. M. 48: noon 72.

At four P. M. we arrived at the Tammaha Town of Meribohwhey, when almost the whole population came out to receive us. As all their corn had been cut down and got in, a great number of women were in the crowd; but when we were there before, the harvest had not been gathered in, and the females were occupied the whole of the day in driving away the birds from the corn. We found the same warlike messengers from the Wanketzens in this town, pressing the same object, but without any success. Possibly the conversations we have had with the chiefs of the different nations may render them at least more cautious of engaging in such iniquitous undertakings.

A large congregation attended the evening worship; many made remarks to each other so

loud that they disturbed us much; Munameets went out and drove the disturbers away.

In the Marootzee country, in winter, the wind generally blows from the N.E., in the Mashow country from the S.E.; and in the Tammaha, during the day from the N.W., and in the night from the S.E.

THE END OF THE FIRST VOLUME.

# CAMPBELL'S TRAVELS.

*SECOND JOURNEY*

IN

# SOUTH AFRICA.

VOL. II.

Campbell del. Clark sculp.

Mahootee, Queen of Sattakee in full dress.

London Pub^d by F. Westley, 10 Stationers Court, 1822.

# TRAVELS

IN

# SOUTH AFRICA,

UNDERTAKEN AT THE REQUEST

OF THE

LONDON MISSIONARY SOCIETY;

BEING

A NARRATIVE OF

A SECOND JOURNEY

IN THE

INTERIOR OF THAT COUNTRY.

BY THE

REV. JOHN CAMPBELL.

WITH A MAP AND COLOURED PRINTS.

VOL. II.

London:

PRINTED FOR THE SOCIETY.

PUBLISHED AND SOLD BY FRANCIS WESTLEY, 10, STATIONERS'-COURT, LUDGATE-STREET

AND SOLD BY BLACK AND CO. LEADENHALL-STREET; WAUGH AND INNES, EDINBURGH; AND CHALMERS AND COLLINS, GLASGOW.

1822.

Johnson Reprint Corporation
1 Fifth Avenue, New York, N.Y. 10003

Johnson Reprint Company Limited
Berkeley Square House, London, W.1

Color plates were reproduced in black and white
in this reprint

*Landmarks in Anthropology*, a series of reprints in cultural anthropology
*General Editor:* Weston La Barre

First reprinting, 1967, Johnson Reprint Corporation
Printed in the United States of America

# TRAVELS, &c.

## CHAP. I.

REPROOF TO THE NATIVES—CONVERSATION WITH THE KING AND HIS CHIEF MEN—MODE OF ASSEMBLING THE PEOPLE FOR WORSHIP—ACCOUNT OF THE TAMMAHAS—A STORM OF WIND AND SAND.

MAY 22.

IN the morning many young people were standing opposite the tent-door to see us take our breakfast. The chief Mahalalewhey was observed to say something to them, on which they immediately dispersed. On inquiring why he ordered them away, he informed us he had said, that if they behaved as bad as they had done the preceding evening, the word of God would pass from Meribohwhey, for people would be afraid to come and tell it them.

Many attended our worship at eleven P. M., when they were told what great things the Son of God had done for the salvation of men, and in order to gain their love. The people gave ap-

parent attention. There were present the King, the chief captain, and Mooshene, captain of another Tammaha town, ten or twelve miles distant. After the meeting was over, the king and chief men returned, and we entered into conversation with them. On being requested to tell what they knew of God? The King replied, that they knew nothing of God, but when they saw waggons, and the things in them, and the tent, &c. they thought that the men who could make such things must be a kind of gods, but now that we had told them otherwise, they knew we were men like themselves; he then added, that they knew not what to think of God. The King (who is an old man) said, that old men in former times used to speak of those things, but men now speak of nothing; that he knew he was ignorant, and had come to the tent to be instructed. On being asked if he knew that he had a soul, he said he did not, nor did he know any difference between men and beasts; but that they had always known there was a God, and that he was near them, and killed them; but they never knew why he was angry. When they did what was bad, I asked if their hearts told them it was evil which they had done;---such as when they murdered or stole? The king answered "When a man does evil he does not think of it, but if a man tells him, and reproves him for it, then he thinks of it and is afraid." "When they thought God killed them,"

I inquired, "did they do any thing to please him?" The King replied, "We never thought of it---no man ever thought what would please God." He was surrounded by the wonderful works of God, I observed, such as the sun, did he ever think how large it was? Answer, They never thought of it. "Let the king think of it now," I said, "and tell me what he thinks?" He said he could not think of it, but we must tell him. With this request I immediately complied. On being asked where that luminary went in the night-time, he said he thought (speaking with seeming diffidence) it took a short turn from there, (pointing to the west) and came back to the east. "Does it come back under the world, or how?" He could not tell, but he knew that sun, moon and stars, all went one way; whether they went through or under the earth he did not know. He wished to be informed whether it was a new sun every morning, or the old one that came back again; he thought white men were a kind of Gods compared to them; and that in their own country they must have gods greater than themselves; that when he looked at our clothes, and observed how fit they were for defending the skin from thorns, when he viewed our table, stools, and waggons, he wondered at us.

"Does the King think that God is subject to death like men?" Answer, He does not know.

I took this opportunity of telling him that God alone could send them rain, and that the persons among the Bootshuanas and Barroolongs, called rain-makers, had no such power over the clouds. The conversation afterwards proceeded as follows.

"Does the King know any thing of the devil?" "Yes, we call him Burrimo! but we think he is a God." Here Munameets told the King that the white people called him Satan; that he was a rogue, and like Makkabba, was constantly trying to stir up all men against God and each other. "Have they ever heard of the Ocean, or Great Water?" The King, smiling, said, "Where shall I see such a Great Water?" He then inquired from whence beads came. On being asked how the fowls were upheld in the air, he said, he did not know whether by air or not. He wished to know where we got our clothes, and from what they were made. Mooshene then asked for a knife; and the King said we must shoot flesh for them; which was heartily seconded by Pelangye, who urged the King to persevere in that request, which he evidently did from the hope of coming in for a share of whatever might be thus obtained. Sedras, the Bootshuana interpreter at this time, told the king and twenty others who were sitting in the tent, that though Pelangye had travelled with us all the journey up the country, and had heard the word of God every

day; yet here he had interrupted the conversation by talking about flesh: adding that he was a man who was never happy but when he saw a potful of flesh boiling before him.

Notwithstanding this reproof, the conversation about flesh became general and loud, being a topic which touched the strings of every heart. Munameets whispered that the Mashows had taken away all his flesh; he evidently said so, to prevent our promising any to the Tammaha. The fact was, he had given part of it to his relatives at Mashow, and the rest he had bartered away in trade, though it was the portion of flesh which we had given him to support himself and his servants during the rest of the journey, there being little reason for expecting to shoot more. But these people have as little foresight as children, they sell or eat what they have to-day, without ever thinking what is to support them on the morrow.

Mahalalewhey sent in the evening to know when worship would commence; on hearing that it was to begin immediately, he called out to the people, who were dancing, singing, and clapping their hands, *ikkakoo,* which was our ordinary word for assembling the people. This he uttered with an audible voice about a dozen times, in different parts of the town. The result was that

the dancing ceased, and almost the entire population assembled round the tent to hear the word of God. I explained to them how the gospel might prove to be the greatest blessing that could come to a country; and would tend to increase the happiness of mankind more than any thing else. The interpreter stood on the outside the tent that all might hear. It was the largest assembly of heathens to hear the gospel I had before seen; nor did I ever witness greater stillness during the time of meeting. About an hour afterwards, a number of women clapped their hands, which is their manner of inviting the men to dance; but, as there was no singing, it indicated that the men had not come, though they continued to clap for more than an hour.

23d. The Tammaha nation was formerly a poor and scattered people, like the Bootshuana Bushmen, as before mentioned; but they formed an union with each other, and joined their neighbours in commandoes to capture cattle. They acted with such courage and fierceness on those expeditions, that they were often invited to lend assistance to others, and by their success they have acquired more cattle than most of the surrounding nations.* There are two other Tam-

* From the recentness of this change in the character and condition of the Tammahas, it appears that the circumstances

maha towns, besides villages, or cattle-posts, *viz.* Mooshene, about twelve miles to the eastward, governed by a chief of the same name; and Taykeeso, about three days' journey to the S. E. of Meribohwhey, on the banks of a river that runs into the Yellow River, and which after being joined by the Malalareen, Alexander and Cradock, forms the Great Orange River. This latter town is said to be as large as Meribohwhey, containing perhaps eight hundred inhabitants, which is about the same extent of population as Meribohwhey. It is governed by a chief of the same name, who succeeded his father on his retiring in consequence of old age. Taykeeso is about thirty years old, and is reported to be friendly to strangers. It seems probable, from information received, that the river there could be laid out so as to fertilize the adjacent plains. The inhabitants possess abundance of cattle, but sow no corn like their countrymen at Meribohwhey, which deficiency is supplied by their greater expertness in hunting. With the skins of the animals killed, they are able to purchase

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which led to it might be ascertained by a residence in the country. A few of the details connected with this event would throw some valuable light on the history of man, and on the progress of civilization. It is probable they may owe their wealth and elevation, among the surrounding tribes, to the military talents and legislative capacity of some warlike and gifted individual.

grain from the neighbouring nations. They speak the Bootshuana language as in the other Tammaha towns, but many of them can also speak the Corranna and Bushmen languages. Two white men and one woman were said to have come to that town many years ago, who had what the Tammahas called remarkably large knives, perhaps swords, being probably deserters from some regiment in the colony. They afterwards came to Meribohwhey, where they were murdered. Five persons of the same colour subsequently visited Taykeeso, but after leaving it they were heard of no more.

Such is the reputation of the Tammahas for boldness and fierceness, that no nation has yet attempted to attack them. A Missionary to itinerate among their towns might be very useful; and I found them still solicitous for the arrival of one.

There was a violent storm of wind and sand from the N.E. during the whole night, which blew very cold, and prevented sleep for several hours. Every thing in the tent was covered with sand, which continued to pour in to such a degree as rendered it impossible for us to remain in it. We, therefore, took our breakfast under the shelter of a dry thorn hedge. The storm prevented many of the people from being present at

our departure. The chiefs expressed the same desire for Missionaries to come amongst them as they had done before, adding, that Mateebe's having Missionaries was a shield to his back.

## CHAP. II.

DEPARTURE FROM MERIBOHWHEY—DESCRIPTION OF SCENERY—TWO RHINOCEROSES KILLED FOR THE TAMMAHAS—INTERRUPTION AND DISTRESS FROM THE WEATHER—SURFACE AND SOIL OF AN EXTENSIVE PLAIN, &c.

WE left Meribohwhey at eleven A. M., pursuing a course more easterly than that by which we had come up the country. As we passed the lake about a mile from the town, we filled all our water vessels. This lake may be about five or six miles in circumference. Its beauty is concealed by the tall rushes that grow every where in it, and afford shelter to a great variety of aquatic birds. For three hours we travelled over a plain, open country, which was succeeded by a wood of mimosas, which we passed through in half an hour; a plain then opened upon our view, over which we travelled till four P. M. When reaching a pool of water among some trees, we halted.

We were shortly afterwards joined by two of our men, who with some Tammahas had left us at sunrise, in order, if possible, to shoot a rhinoceros for the Tammaha king, captains, &c. at their anxious desire. These men related that, immediately on their arriving at the field, where the rhinoceroses were expected to be found, they discovered five, two of which they shot, and wounded a third. These they left with the Tammahas to cut up, and to convey the flesh complete to their masters. Instead of crossing the country to meet us at the pool of water as had been agreed upon, they returned to Meribohwhey, in hopes of arriving before our departure. On their way thither they met Mahalalewhey the chief captain, who eagerly inquired if they had shot any thing? When informed that two rhinoceroses were lying dead on the field, he asked if they were going for the waggons to carry them off; they told him they were desired to shoot them for the Tammahas, and that we did not wish for any part of them; upon hearing this he leaped and danced for joy, saying, these men are great captains! and then hastened forward to the place where the animals had been killed. Such an act of munificence as the entire gift of two rhinoceroses was probably unknown in that country.

Our Matchappees no sooner heard of the suc-

cess of the shooters than they regretted exceedingly they had not accompanied them, and brought off some of the meat; having, through their own imprudence, hardly any thing to eat. They discovered their vexation by reproaching the Tammahas as a dastardly people, alleging, that though abounding in corn, they did not give us a handful while there. However, I was glad at the success of our huntsmen, as it would leave a very favourable impression on the minds of the Tammaha people in our behalf.

The country over which we had travelled during the day seemed to incline towards E. and S. E. so as to convey the waters towards either the Yellow or Malalareen Rivers, instead of the Krooman to the S. W. There was much thunder in the afternoon and evening, first in the E. and afterwards in the W., threatening rain. Therm. at sunset, 60.

24th. Rain began to fall a little after midnight, and continued to descend in showers till sunrise, when the appearance of the atmosphere indicated its continuance. At any rate we could not have proceeded on the journey in the morning, the horses having strayed during the night, owing to the neglect of the attendants in making them fast. Several persons were sent in search of them. The Matchappees having no food were much

depressed; and we had little to spare, but even that little we did not intend to give them, till they had felt the pain of hunger some time longer, in order to impress, if possible, upon their minds the folly of selling their provisons on a journey, at least without retaining as much as would support them to the place of their destination.

In the morning some knoos observing our oxen feeding at a distance, and taking them for the kind of animals among which they were accustomed to feed, proceeded towards them, but the instant they perceived their mistake, they fled with their greatest speed. Our oxen seeing this followed them as fast as they could run, and both were soon out of sight. Some of our men were therefore obliged to pursue them, and it was upwards of two hours before they succeeded in bringing them back.

At noon torrents of rain began to fall, and continued incessantly for six hours, when all the space round the waggons became a pool of water. The only dry spot was the circumference of a few feet in the middle of the tent, that spot being a little higher; but the rest of the tent-floor was a puddle of clay and water, which rendered our situation very uncomfortable, Not a whisper could be heard from any of the Hottentots, Matchappees, or Mashows, all were sheltering them-

selves either in the luggage-waggon, under trees, or in old Tammaha huts. At six P. M., the wind veering about from the N. E. to the S. and S. W., the rain gradually ceased, but the ground being composed of red clay, the cessation of the rain did not relieve us from the surrounding water. At seven P. M. Munameets came almost creeping to the tent, greatly dejected, and sat down without uttering a single word. At length he expressed a wish that he might again reach home, and was sure his wife and married daughter were weeping for him. These people cannot endure a reverse of fortune. Considering we had been travelling in winter, the weather on the whole had been favourable, this being only the fourth interruption by rain during six weeks. Their recollection of misfortunes, however, is slight and transient, for should the next day be favorable, and a knoo, quacha, or rhinoceros be shot, the rain would be as completely forgotten as the most trifling event of the last century. They neither reflect on the past nor look forward to the future, but are only affected by the occurrences of the moment. The Hottentots submitted to their situation without grumbling. The horses were not found at sunset, many trees growing over the plain prevented their being seen from a distance. Therm. at noon 55.

Pelangye, who also sold and bartered his rhi-

noceros's flesh at Mashow, told us, during the day, that he expected to have returned home fat and strong from the journey, but he saw now that he should return lean, and his legs quite fallen away, and that he should not look like a captain at all He did not express this in joke, but in perfect seriousness, for the Matchappees have no jokes during rain, and when living upon a scanty allowance.

25th. There had been no rain during the night, but a thick fog in the morning rendered the tent and waggons as wet as though it had rained, and the ground remained covered with water. The fog prevented all attempts to look after the strayed horses. At ten A. M., the mist being nearly gone, three parties went out in different directions to search for them; one of these at length returned with both the horses, about two P. M., having found them five miles to the eastward. Therm. at noon 58.

We left our miry station without regret, at three P. M., and at four passed a small hill. From the rise near it, there was a very extensive view to the S. and S. E. of a country which appeared as level as a bowling-green, bounded in both directions only by the horizon. But for the rain of the preceding day we should have entered upon this plain with hesitation, lest it should have

proved destitute of water; but, in consequence of the rain, no doubt could be entertained upon the subject. As we advanced, we observed many pools which had been dry, but were now filled with water. The ground being of clay, the rain did not sink into it, but either remained on the surface, or flowed to the nearest hollow, or to the bed of some river. This accounts for the sudden changes in the Great Orange River, the waters of which sometimes rise six or seven feet in a few minutes. A great part of its supply coming from that country, and farther to the eastward, heavy falls of rain must immediately run into the River King, and other contributory streams, and thus suddenly raise the Great River.

At five P. M., coming to trees likely to afford fuel, we judged it proper to remain for the night. Two of our men brought a springbok they had shot, which came very opportunely, as our stock of meat was nearly exhausted. A hungry wolf, soon after sunset, began to set up its melancholy howl, but our oxen and horses were all secured.

We went forward at nine A. M., and at eleven P. M. passed about ten miles to the eastward of a low hill, which we had observed ten miles to the westward, in our journey up the country. For three hours we travelled over a dreary plain covered with withered grass, and hardly a bush in sight

to vary the scene, which seemed forsaken both by birds and beasts. After travelling to the S.E. and clearing the dreary plain, we had a view of a distant range of hills in the vicinity of the Malalareen. At one P M. we passed twelve pits, arranged in the form of a crescent, each being about twenty feet long, ten broad, and five deep, besides the height of the earth thrown out of them. At the bottom of each large pit were two rows of smaller ones, nearly filled up. The design of these large excavations was no doubt to ensnare game; laborious they must have been, considering the feebleness of the instruments employed by those who had made them. It appeared to be the work of the Tammahas, as we had met with nothing similar in any other country. It is probable they had been dug forty or fifty years, as a kurree tree of about that age was growing from the bottom of one of them. Fine yellow gravel was the only strata visible. Near those pits our people shot a springbok.

At two P.M. we came to a small Bushman kraal, consisting only of four huts, and standing solitarily in the middle of a wilderness. The children with some women fled at our approach. They had lately killed a quacha, a leg of which our Matchappees obtained by urgent begging. Though they despise the poor Bushmen, and generally treat them with contempt, yet they did not

appear at all ashamed to beg from them. At four P. M. we passed a considerable salt-lake to the right. Our Matchappees found a dead quacha, which had been killed by the lions; a great part they carried off, though it had been previously discovered by a Bushman. Dead animals are easily found by the hovering of ravenous birds at a great height in the air above them. We halted at half past four P. M. near some small pools of rain-water. We were joined by two of our people, who had left us three days before, expecting to reach a Coranna kraal, which lay towards the mountains of Malapeetzee. They had been induced to undertake this excursion in consequence of having relations in that place, and from a young Bushman who travelled with us saying he knew the way. They set off in good spirits and full of expectation, though they returned completely worn out. Owing to the foggy atmosphere they soon wandered, and knew not where they were. Happily reaching a small Bushman kraal before it was dark, they slept in one of the huts, and departed early the next morning, but observing no distant hills to the south, as they expected, they could not, in consequence of the haziness of the atmosphere, ascertain the direction in which the kraal lay. At one time seven lions came suddenly upon them, but making all the noise in their power, the lions retreated, and left them to pursue their journey unmolested. Drawing near

a low hill, they dispatched their Bushman to the top of it, to see if he could discover any part of the country which he knew; but the Bushman continuing longer absent than they had patience to wait, they went forward without him. Night coming on they slept under a bush, but the anxiety of their minds, and the Bushman having with him the sheep-skin caross, on which they should have slept, prevented their repose. After wandering the whole of the third day, till a few minutes before sunset, to their great joy they discovered the waggons and their fellow travellers, whom they eagerly rejoined, resolving never again to lose sight of them.

Therm. at sunrise 44: at sunset 60.

About four o'clock in the morning, some lions attacked a poor quacha very near the waggons. It roared so hideously that it roused all our people. At daylight the lions retired, leaving only the head and bones of the animal. From these the Matchappees were busily employed all the morning in sucking the marrow.

At nine A. M., after taking a farewel view of the Tammaha country to the N. and N. E., we proceeded towards the Corannas at Mobatee. We almost immediately descended into a beautiful valley of considerable extent, bounded by a range of low hills on each side, running from

N. E. to S. W., and differing in breadth from two to five miles. We saw large flocks of quachas feeding in it. This is the part of Africa, extending also to the S. and S. E., to which the game migrate in the winter from the more northern latitudes, and here they remain about four months. These months are called, in that part of the country, the Bushman's harvest, from the great number of animals they obtain during that season. They are seldom at the trouble to hunt them themselves, the game killed in the night, by lions and other carnivorous animals, being so great that abundance is left for the Bushmen. They are accustomed to dry the flesh until it is so hard that it can be reduced to a powder, in which state they preserve it till times of scarcity. This was the only instance of prudent economy I had met with among that nation. It appeared to be forced upon them, from the quantity of game thrown in their way during this period of the year. It is also the season for digging those roots on which they chiefly live when destitute of flesh.

Passing along the valley, we saw a Bushman village on an eminence to the right, and several inhabitants peeping down at us from behind the bushes, but none ventured to approach the waggons. A covey of pheasants was raised by the noise of the waggons. At three P. M. we passed a wide river, called Kokanna, containing

much water, but the flowing of the stream was not perceptible from the waggon, and indeed is much concealed by the multitude of rushes growing from its bottom. It entered the valley by a beautiful opening on the north side, and was said to join the Arrowsmith on the south. At four P. M. we arrived at the Coranna town of Mobatee, where we expected to find our native Missionary Cupido, who had laboured about two years among that nation; but he was absent for the day. Our journey during the last twelve hours had been chiefly S. W.

## CHAP. III.

ANXIETY OF THE CORANNAS—SITUATION OF MOBATEE—CUPIDO'S ADDRESS TO THE CORANNAS—COMMANDOES RELINQUISHED—THE CORANNAS JUSTIFICATION OF THEIR CONDUCT.

THE first thing which Munameets and the other Matchappees communicated to the Coranna chief, and his captains, was an account of the number of oxen which the kings and captains up the country had given us for our support during our visit to them. Their object in relating this so soon was, of course, to induce them to do the same. We found that the Corrannas had been anxious about us, in consequence of our long detention in the interior beyond the time that was expected, and had sent a messenger as far as Lattakoo, to inform the friends there that they had heard nothing of us. These are a part of the same nation of Corannas whom I had seen at Malapeetzee on my former journey. They supplied us very liberally with

sweet and thickened milk, and all seemed happy at our safe return. Our Lattakoo friends, who travelled with us, having marts at Mobatee, were well received into their houses. At seven P.M. the time of evening worship was announced by the blowing of a horn. Most of them knew the hymn that was given out, and joined in the singing with great propriety.

27th. At nine A.M. I had an opportunity of addressing nearly the whole population, on the sentiments and feelings which they ought to entertain respecting the Son of God.

The town of Mobatee is so named from the river that flows past it in a beautiful narrow valley formed by two ranges of low hills. Towards the upper part there is little more than room for the river itself to pass. The valley and part of the sides of the hills were decked with trees, which added greatly to the beauty of the scenery. The Corannas of Malapeetze, for the accommodation of their large herds of cattle, have separated into three divisions; the most numerous of these reside at Mobatee with the chief. Therm. at sunrise 42: at noon 70: and at nine P.M. 42.

Cupido arrived about sunset. He had been visiting and instructing another division of the Malapeetze Corannas, about twenty miles to the

south. Those at Mobatee are probably the highest up in the interior, or to the north, of any other tribe of that nation.

29th. Cupido conducted the worship, and, being the Sabbath, it commenced at ten A. M. He first gave out a hymn and prayed; then he sat down upon a low three-footed stool, put on his spectacles, and read in the Dutch Testament Matth. chap. viii. ver. 1---15, which a female interpreted into the Coranna language. Cupido has been unable to acquire the Coranna language, though it is considered only a different dialect of the Hottentot. His remarks were simple, delivered with seriousness, and translated by the female, one after another. Cupido, having been brought up in the house of a farmer in the colony, where he heard chiefly the Dutch language spoken, has never been able to speak much of the language of his own nation; but though he cannot deliver an address in the Coranna language, he is able to converse with the inhabitants.

30th. The Corannas, since Cupido came amongst them, have, like the Matchappees at Lattakoo relinquished the, commando system, making no more expeditions against their neighbours, in order to carry off their cattle. They have nevertheless suffered great losses by the depredations of the Bushmen.

Agreeably to the promise which we made to the King of the Tammahas, we held a meeting with the chief men on the subject of their murder of his brother, and the taking of seven oxen; they gave the following statement of that affair:---

They said that two Tammaha captains with their servants came to trade with them at Malapeetzee. Their captain lodged one of the Tammaha captains, and a person present lodged the other. Each of them was presented with an ox for the support of themselves and servants while they remained. Presents of some sheep and beads were also made to them. The morning they left Malapeetzee, they went into one of the cattle-kraals and stole an ox with which they went off. On the ox being missed, they were pursued and overtaken. In the scuffle that ensued, the King's brother was killed, and the Tammaha oxen taken as well as the one they had stolen. When the captured oxen were brought to Malapeetze, the captain gave two of them to the man whose ox they had stolen; and not knowing what to do with the others, he kept one himself, instead of that which he had given to the Tammahas as a present, and gave the rest to some of the people.

After giving this account of the affair, they said if the Tammahas would send some of their people

to settle the business, they were willing to return what was reasonable.

The captain made me a present of a white ox, which was a cheering sight to the Matchappees.

Therm. at sunrise 42: noon 70.

## CHAP IV.

DEPARTURE FROM MOBATEE — COURSE OF THE RIVERS—ARRIVAL OF MAKOON—AND HIS LIFE.

MAY 31st.

WE left Mobatee at ten A. M., after taking leave of the chief and his people. At eleven we crossed the Mobatee River, which was grown over with reeds about ten feet high, presenting a very novel appearance, even the tops of the waggons could not be seen after they entered the river. In some places the water was about two feet deep, but the run of the river was not perceptible. At noon we passed the junction of the Mobatee with the Arrowsmith River, which turns to the south, and is soon lost in the sand, after running a few miles under ground, it rises again, and empties itself into the Malalareen, the latter discharging its waters into the Yellow River. Not perceiving in the course of my former journey that the Arrowsmith sunk into the sand, I supposed it went out from the

Malapeetzee valley, through the pass at the north end, at which pass I found the Mobatee entering to unite its waters with the Arrowsmith, so that instead of going round by the eastward of the Malapeetzee mountains, till it came into the Malalareen as I conjectured, its course is along the valley on the western front of those mountains. This junction of the Arrowsmith and the Mobatee Rivers was the extent of my former journey to the N.E.

At four P.M. we crossed the former track of my waggons, opposite to Wilberforce Pass, leading to Malapeetzee, but no trace of the waggon-wheels could now be discovered. Malapeetzee being deserted in order to obtain grass for numerous herds of cattle, of course I had no occasion to turn up to it, but proceeded along the valley to the southward, till we reached the banks of the Maboon River, which descends into the valley by an opening in the hills to the westward, and unites with the Arrowsmith. There we halted at five P.M., to wait the return of Cupido and another, who went forward on horseback, early in the morning, to find out Makoon, the captain of the Bushmen on the Malalareen, and, if still alive, to bring him to us. In the evening we were happy to find by Cupido that he was living, notwithstanding all the reports we had heard of his being murdered, and that he would

be with us on the subsequent day. So glad was Makoon and his people to see Cupido and his companion, that they all ran and clung to them, and even the children took hold of their hands and clothes. They were anxiously waiting the periodical return of the game from the interior, and were much pleased to hear that the animals were on their way, and not far from the Malalareen, where they might be expected in a few days. They never travel farther south than the Yellow River.

June 1st. Makoon arrived by break of day, having slept during the night a few miles off. After looking at me for some time, he recollected my being at his kraal a few years before. Having promised, on my former visit, that a Missionary should come to him and his people, I explained why the promise had not been fulfilled, in consequence of Mr. Williams, who was designed for that work, going to establish a mission in Caffre Land, where he died.

Munameets, and Morokey, the Mashow rainmaker, about sixty years of age, who had travelled with us from Mashow, came together into the tent and sat down. I endeavoured to obtain some information from Morokey. While he was explaining how he made rain, I observed Munameets secretly laughing and holding his

hand over his mouth, for he knew well what were our sentiments on that subject; however, Morokey went on with his story with great seriousness. From what he said, it would appear that his employment is more the fault of the people than of the rain-maker, for they seemed desirous of being deceived in that matter, and what they give to such men they view as a meritorious sacrifice.

Having made some presents to Makoon and his brother, who accompanied him, with which they were much pleased, Munameets followed them to see what these presents were. But Makoon refused to gratify his curiosity, having no confidence in Matchappees. Munameets only caught a sight of one of the articles, upon which he immediately applied to me for something like it,

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## LIFE OF MAKOON.

*Chief of the Wild Bushmen on the Malalareen River.*

MAKOON was born on the east side of the Malalareen, a little lower down than Towns, the place where I met him on my former journey.

On the banks of that river he has lived all his days. His father's name was Kammaka, and his mother's Ab. His father died before he was born, and a short time afterwards, his mother married a Bushman called Takkoo, who is likewise dead.

His countrymen were much more numerous in those parts when he was young, than they are now, their numbers having been greatly reduced by the attacks of the Matchappees and Corannas.

The first commando in which he engaged was against the Matchappees, in which, though many oxen were captured, he had only two for his share. He acknowledged, that after the cattle had been divided amongst the captors, the whole was eaten up in two days. So short lived were the fruits of an enterprise, in which the lives of all had been exposed to the greatest hazard. His second commando was against the Tammahas; but these having information of the design drove away their cattle, so that his party captured nothing; but Makoon having found a woman concealing herself, he put her to death. This journey was the farthest to the N. E. he had ever been. He went upon a third commando against Bahharara, another Tammaha town, in which they were more successful in

capturing cattle, yet these also afforded a feast for only two days. His fourth commando was with a party of Corannas against the Matchappees, when only one cow came to his share.

He has to boast of having killed in his lifetime four lions, one tiger, two leopards, three cameleopards, seven buffaloes, two rhinoceroses, two elks, one sea-cow, and numberless quachas.

Some years ago he had about a hundred people in his kraal, but by murders and disease, they are now reduced to a small number. He has still a few people at three different places, besides his own, who acknowledge subjection to him; all these have promised to reside at his kraal should a Missionary be sent there, and he has no doubt but that he should be joined by Bushmen from various parts of the country.

He said his countrymen knew nothing of God, and he knew as little. On being asked what the Bushmen thought of God, he seemed unwilling to answer, but carelessly observed, that Bushmen told lies; however, on being pressed and questioned, he said, they had a name which they gave to God who is above them, and another to God who is under them. The former is a male, the latter a female. The male god they call *Goha*, the female *Ko*; and

her attendants are called *Ganna*. When the Bushmen dance, Ko sometimes comes and informs them where game is to be procured ; and when any animals are killed, certain parts of them must only be eaten by particular persons. She is a large, white figure, and sheds such a brightness around, that they can hardly see the fire for it; all see and hear her as she dances with them. Being asked if he had actually seen her himself---with some hesitation, he said he had seen her, and she spoke the Bushman language. Probably, when a boy, they had imposed upon him, and made him believe this. They cannot, he added, feel what she is; but should a man be permitted to touch her, which seldom happens, she breathes hard upon his arm, and this makes him shoot better. She eats nothing but bulbous roots. After Ko comes up from the ground, and dances a short time with them, she disappears, and is succeeded by her nymphs, who likewise dance a while with them.

At this stage of the narrative, Makoon remarked, that " these were old stories of the Bushmen, about which he cared little;" adding, " that he wished to see and hear no more concerning them, but only to be taught the knowledge of the true God."

On asking him whether Bushmen thought of

going to another world when they died; he said he did not know what other Bushmen thought about it, but when he died he knew that he should be eaten up by a wolf, and there would be an end of him. He added, that when a Bushman died, they made a grave and buried him in it with his face towards the rising sun. Were they to put his face towards the west, it would make the sun longer in rising the next day. He could not state any difference between a man and a brute—he did not know but a buffalo might shoot with bows and arrows as well as a man, if it had them. How striking an indication of the degraded condition of these wretched outcasts! yet Makoon was one of the most intelligent I had seen among them.

In describing their method of killing lions; he said Bushmen knew when the lions went to sleep, and as they sleep very soundly, the hunters then advance with great caution and silence, and seize that opportunity for shooting poisoned arrows at them. Immediately after this, the Bushman conceals himself behind a tree or bush, and makes a great noise; on which the terrified animal runs off, but the poison soon beginning to operate, he falls down and becomes an easy prey to the hunter.

## CHAP. V.

DUPLICITY OF PELANGYE — PARTING WITH MAKOON — DESCRIPTION OF THE COUNTRY, AND STATE OF THE BUSHMEN — STRAYING OF THE OXEN — CUSTOMS OF THE BUSHMEN — FURTHER INCIDENTS ON THE JOURNEY, &c.

AT sunrise we began to prepare for our departure. Pelangye, who could flatter like a courtier, was overheard telling Makoon that he was the only honest Bushman he knew; that the others were rogues; that all the cattle belonging to the Matchappees, Griquas and Corannas might be said to be his, because he protected them from the thieving Bushmen; that this was a situation of great honour; all trusted to him for the safety of their cattle, and he was sure Makoon would do all in his power to prevent Bushmen commandoes from taking the cattle. Only the preceding day, Pelangye had expressed his wonder that we should go out of our way to see that rogue Makoon.

After assuring Makoon that I would endeavour still to obtain an instructor for him and his people, and having bid farewel to him and his brother, we departed at nine A. M. We travelled down Malapeetzee valley to the south for an hour, and then turned to the westward through a narrow pass, with the intention of crossing the Matchappee Bushman country, lying between the Malalareen and Lattakoo. What appeared to me very remarkable was, to find Makoon, who had lived all his days within a few miles of the east side of this track of land, and Munameets, Pelangye, and all the other Matchappees in our train, who from their infancy had occupied the west side, as ignorant of it as of Japan. They believed it was a great plain, but whether it contained any water, none of them had heard. The late rains encouraged us to expect that this most necessary element in an African climate would not be wanting, and we hoped also to meet with grass for our cattle.

The pass by which we crossed the hills was seldom more than a quarter of a mile wide. The hills on both sides were covered with dry grass, now and then sending out projections in the form of mounds or piers, having a single tree, or a clump of trees, ornamenting their extreme points. About a mile up the pass the hills seemed almost to meet; an ancient spreading tree nearly filled

the intervening space, barely leaving room for the passage of the waggons. A serpentine brook gently glided along the middle of the valley, which was often concealed by the tall bushes growing in its vicinity. Along its northern side extended a small footpath, made by the wild beasts of the desert, few human beings having probably ever travelled that way. At noon we cleared the pass, and reached the summit of a hill, to which we had gradually ascended from the valley. Instead, however, of a descent on the other side, nothing but a plain, bounded only by the horizon, appeared to the westward. From this eminence there was an interesting view to the eastward of the Malapeetzee mountains, and also to the S.E. of the country lying beyond the Malalareen, the chief resort of the emigrant game from the north.

From this summit we launched forth into an unknown wilderness, but not without some degree of anxiety respecting the result. The first indications did not appear very propitious, the ground being completely paved with rough yet flat whinstones, which severely tried the strength of our waggons, and had the weather not been moist, so as to have swelled the timbers, they might have been dashed into a thousand pieces. In some parts, however, of our course the surface was level, like the side pavements in a city, adjusted

by the plummet. A great proportion of the stones were scooped out in the form of soup plates, with regular waved sides, as if finished by the art of man. The plain ascended to the westward, but seemed almost deserted by every thing that had life, nor were there any signs of water till three P. M., when we came in sight of trees on a strip of rising ground, which animated our hopes, but they were disappointed, as this group of trees was succeeded by a naked plain, destitute even of the smallest bush. At five P. M. we reached a second collection of trees, where we happily discovered water, as the sun had nearly reached the verge of the western sky. We halted in the middle of this small forest of mimosas, and near some decayed ones well fitted to feed our fires.

Two wild Bushmen appeared at a little distance, but fled at our approach. Some of our people came upon their kraal, but all its inhabitants were gone. What a state for human beings to live in! separated from the whole world, in the midst of a barren, gloomy desert. Their condition calls loudly to the more-favoured part of mankind, to send them help. Were a mission to be established with Makoon on the Malalareen, there is no doubt but in process of time these wild men of the desert would be collected into a little society, and thus be brought into connection

with the great family of the human race. Such an event would not only be a benefit to themselves, but a temporal blessing to the surrounding nations, to whom they have been a constant scourge from time immemorial.

The first news that met me immediately on awaking at daybreak was rather of an unpleasant nature, *viz.* that all the oxen were gone, and Bushmen footmarks intermixed with those of the oxen. In a few minutes our men with the Matchappees, whose oxen also were gone, set off in pursuit of them. We naturally concluded that the Bushmen in the neighbourhood, two of whom we had seen reconnoitring us the evening before, were the robbers, but three of them soon visited us of their own accord, who declared they knew nothing of our oxen, that it must either be strange Bushmen, or the wolf. After giving them some trifling presents they went off, promising to return with their wives and children; but not returning soon we supposed they might be in league with the robbers, or the robbers might be their own sons, as they were all advanced in life. Every hour that passed without intelligence from the pursuers, was an anxious one, and appeared long. Noon arriving, and no information reaching us, we were almost certain that Bushmen, and not the wolf, had driven them away, as that animal was not likely to

drive the cattle so far without obtaining a satisfactory meal from one or other of them. We had no doubt but our men could trace them by their track, but suspected the Bushmen would stab all the oxen when they found they were pursued. At length about one P. M. the two horsemen returned with the pleasing tidings that all the oxen had been found in the middle of an extensive plain to the S. W., which produced a change on every countenance, for our situation without cattle would have been rather alarming. We were four or five days' journey from any relief, and our provisions exhausted, for we had put off the killing of a cow I had received from the chief at Mobatee, till this morning, and that also was gone with the oxen. Our remaining stock was one small loaf, a quarter of a pound of coffee, two ounces of tea, a quarter of a pound of sugar, and two or three pints of churned milk, churned by the jolting of the waggon. This small stock would have been as nothing among so many.

We discovered that the Mashows of our party had stolen several mats from the Bushmen kraal in the neighbourhood, which we obliged them to return, though they did it with reluctance. These more civilized nations are all accustomed to condemn the Bushmen as rogues, while they themselves steal when they have an opportunity. The only difference between them as to roguery

is, that the Bushmen steal in small companies, and the others generally in great parties, like an army. The same way of judging is as common in Europe as in Africa, the crime and the charge seem both to be lost where the perpetrators are numerous.

The men who followed the oxen were all of opinion that it was the wolf and not the Bushmen that chased away the oxen, or that the Lattakoo cattle had some idea of the approach of home, and had led away the others in that direction. Soon after the arrival of the oxen, a wolf came within a hundred yards of the waggons, when our men pursued and shot him. A Matchappee, while in the act of skinning him, was asked if he would eat any of the wolf? Looking up with surprise at such a question, he said, "Is he not a beast!" Our men must have travelled fifteen miles before they recovered the cattle, as it took three hours for those on horseback to find them, and the Hottentots on foot reached the spot nearly as soon as the horsemen, so much had our situation stimulated to exertion. Before the cattle had been overtaken they discovered a Bushmen kraal among some trees, the Bushmen stood with their bows and arrrows ready to defend themselves if necessary; notwithstanding which the Hottentots rode fearlessly to the back of the kraal, lest some of them might be

stabbing the cattle; but happily the Bushmen had not observed the stragglers, though they had passed them at no great distance, which was probably owing to their having been asleep.

The plain being unknown to the surrounding nations, of course it had no name, we therefore distinguished it by the name of Alers Plain, and the fountain we had been so long detained at, by the name of Hankey Fountain, both after Wm. Alers Hankey, Esq. Chairman and Treasurer to the Missionary Society.

The day was gloomy, the heavens being obscured by dense clouds, and the wind blew cold from almost every point of the compass. The Bushmen did not come for water to the fountain while we halted, but this accorded with their rule never to drink of the fountain nearest their kraal. The Bushmen have always a strong odour about them, of which the animals are aware, consequently if they were daily going for water to the fountain, the scent left behind would frighten away the game, and thereby lessen their means of subsistence. To prevent, therefore, the necessity of resorting to the fountain, they dig holes at a distance from it, out of which they procure a supply.

Two of the Bushmen who visited us in the

morning, returned in the afternoon, bringing three females with them, one of whom had a child tied on her back. They sat down, at some yards distance from any of our parties, in a row, with evident suspicion, hardly uttering a word, and seldom looking towards us. I made them some presents of trinkets, flesh, and tobacco. They silently received what was given, and then made a fire, at which the men lighted their pipes. While smoking they observed our men cutting down some large branches from the trees to form an inclosure for the cattle during the night, but finding it would surround them as well as us, they rose hastily and went to the outside of the fence, where after sitting half an hour they quietly retired. While they remained we employed Sedrass, the interpreter, to tell them the leading truths of the scriptures, to which they listened, but made no remark. Had we not been there it is very probable that our Mashows and Matchappees would have murdered every one of them. We returned them the five mats which the former had stolen from them in the morning. Though they happened to sit down at the side of those mats on their arrival, and must have known they were theirs, they took not the least notice of them; notwithstanding that the weather was cool they were scantily clothed, but covered all over with ingrained dirt, which had

been collecting from their youth. They did not paint their bodies, and were all of diminutive size. Some of our Hottentots saw at their kraal eight children belonging to one family, who all looked healthy and fat. With good living most of the natives fatten in a few weeks, like cattle when translated from barren heaths to good pasturage.

The morning being fine, after the cattle had been allowed time to graze, we left Hankey Fountain at nine A. M. In consequence of the information of the men who had followed the oxen yesterday to the N. W., that there was nothing in that direction, except a frightfully naked plain, we shaped our course nearly due west, still travelling over the same rocky surface; happily for the oxen we found some grass rising up between the stones.

At ten A. M. we crossed two ridges, resembling the ruinous foundations of Roman walls; separated from each other about fifty feet, and running to a considerable distance in a parallel direction. A little farther on, the ground became so regularly paved with square stones, that it instantly reminded me of the floor of a cathedral. At noon many clumps of trees were in sight. The soil was composed of sand and red earth; at one P. M. we came to a plain, destitute of tree or bush, but

full of game, such as knoos, quachas, springboks, &c. At one time I counted thirteen flocks, some of which were very numerous. These animals are instinctively taught to prefer such open parts of the country, where they can see their enemy at a distance, and have time to escape. Though we were in great need of their flesh, and all our shooters out, yet not one of this multitude of animals was slain; I do not remember having seen any so very shy. Many footsteps of cameleopards appeared, but none of the animals themselves were visible.

At two P. M., various collections of trees began to appear in different directions, which gave us hopes of finding water, about which we were beginning to feel anxious; but after examining several of those little woods, where the lively foliage both of trees and bushes seemed to indicate the presence of water, we were obliged to turn away disappointed, and search in some other direction; at length, at four P. M., we found three holes behind a small wood, containing water sufficient for ourselves and our oxen till the morning. Such a discovery, in a sultry climate and a parched soil, excites the most pleasurable sensations, and peculiarly so when it happens a short time before the darkness of approaching night must inevitably prevent all farther search. We should have been still better pleased had there

been sufficient water to enable us to spend the Sabbath comfortably.

A little time after sunset dark clouds began to cover the heavens; the loudest thunder roared around, and the most vivid lightning, like sheets of fire, spread itself from the one end of the horizon to the other, while torrents of rain poured down upon the whole wilderness. About nine P. M. two tremendous and long-continued explosions of thunder took place directly above the waggons, for there were hardly two seconds between the flash of lightning and the explosion; there were afterwards numerous peals, but none that approached so near. Though the scene in our circumstances could not be otherwise than uncomfortable, yet we had a great alleviating consideration; it held out a security that we should have water till we got out of that wilderness, for the pools would be filled and the fountains replenished. The finger of God was visible in this copious supply, and we could not but gratefully acknowledge his goodness. The rain continued to pour down till towards midnight, when it ceased. At the commencement of the rain, Therm. 58.

In the morning, though no more rain had fallen, the weather still appeared gloomy; the three holes near the waggons were filled with water to the brim, containing sufficient for man and beast.

About mid-day the rain again descended, and continued for two or three hours.* During the rain, Morokey, the Mashow rain-maker, came and sat down in the tent, and after remaining silent for some time, he told us, with much seriousness, and in a tone of voice as if what he said was unquestionably true, that this rain was his, but he had not intended so much of it. I said he must know, in his own mind, that he had no more hand in causing the rain which had fallen than the waggons had. Instead of making a reply he asked for some snuff.

In the evening the wind changed to the N. E., which cleared away the clouds nearly to the horizon, from whence much lightning proceeded till a late hour.

On awaking at the dawn of the day, my attention was immediately arrested by the rolling of thunder in different points in the heavens, and soon after, by the clouds plentifully discharging

* It has been already hinted that the people wish to be deceived respecting the power of the rain-maker. In such countries there is nothing in which a greater sense of dependence can be felt than in respect to rain; and without any knowledge or confidence in a Supreme Being, or any acquaintance with the laws of Nature, such a delusion must be the only antidote they occasionally have to keep them from despair.

their watery treasures. For this change we were not prepared, as the evening before had appeared so favourable. The rain had not only rendered the ground but also the tent and waggons very damp. A Matchappee was affected with a dangerous sore throat, peculiar to the climate, from which few recover. I was teazed with tooth-ache, and others with colds and coughs. These, with the exhausted state of our provisions, made us all desirous to get forward on our journey. However our patience was not long tried, for about half past nine A. M. the clouds in the N. and N. W., from whence the rain came, began to clear away, so that by ten we were able to proceed.

The first three hours we travelled over long grass and a pavement of rock as before, but without a bush. After this our course led us occasionally among bushes, and over two or three low swells in the ground covered with trees and tall bushes. These swells generally extended from S. to N. farther than could be seen. At half past four P. M. we found a pool containing excellent water, into which a small brook ran, and within a few yards a small wood of trees, capable of affording us shelter from the cold wind that then blew, (Therm. 54;) plenty of rotten timber for fires was also at hand. Here we took our station for the night. All day we had been looking out for hills to the westward, but none

appeared in any direction, so that we continued ignorant of our distance from Lattakoo. However, we were relieved from our dilemma in the evening by the return of some of the men, who had been searching for game in the direction we were pursuing, and who reported that they had seen part of that range of mountains which terminate behind Lattakoo. On hearing this report, Munameets recognized where we were, and informed us that he had been in this spot before. He said that the rise on which we were halting extended a considerable distance both to the N. and S., and contained a range of fine pools of water, at no great distance from each other; adding, that buffaloes generally resorted to them. He then asked if we should shoot one on the morrow? We replied we should, if Providence put it in our way. He said we ought to pray for it then, as he wished very much that one might be obtained. Indeed, he could not be more desirous on that point than myself; for it was unpleasant to think of the Matchappees returning to their families almost famishing, and finding little at home to relieve them.

The subject of address in the evening was, on "the end of all things being at hand." As we drew nearer to Lattakoo, I observed the desire of the Hottentots and Matchappees to reach it became more and more ardent. One of

them said he would sleep only one night more on the road; that if the waggons halted on Wednesday before reaching Lattakoo, he should proceed forward by himself. Munameets added, that he would do so likewise. No human being was seen by any of us during the day. Lightning in the S. W.

The morning was mild and pleasant. We found another pool of water, about thirty yards farther down than the one at which we halted; a small stream runs from the upper pool into the lower one, and from thence it flows over and fertilizes many acres of meadow-ground, which are covered with tall, healthy grass, and surrounded by trees. If the poor Bushmen knew how to cultivate these lands, which might be accomplished with little labour, the wants of very many could be supplied. The two fountains we named Griffin's Fountains.

The oxen having fed plentifully, we departed at ten A. M., travelling first among bushes, then through tall grass. At eleven A. M. I heard a great shouting among the people, which arose from Reyner Mountains, near Lattakoo, being in sight. A great part of the way was rough and trying to the waggons, not now from stones, but from tufts of strong coarse grass, whose roots, retaining hard clay about them, become small hillocks, from one to three feet in circumference, and se-

parated from each other by a space of eighteen inches or two feet. The soil between these hillocks is every where bare, so that, during heavy falls of rain, innumerable little streams run in all directions, increasing the depth of their channels, and of course rendering the ground extremely rough. The greater part of African travelling, where there are no beaten paths, is over a surface of this kind.

At two P. M. we reached the Maklareen river, where it forms what may be termed an invisible lake of great extent; invisible from the thick growth of rushes, reeds, &c. all over it, which completely conceal the water. It was about a quarter of a mile across. My waggon happened to enter first, and got over without any material obstruction, only the hind leg of one ox sunk so deep that he fell, but immediately recovering himself, he went on briskly; The two other waggons were not equally successful, for both stuck fast in the middle, in consequence of some of the oxen in each sinking into the mire up to their bellies. After a long and severe struggle one of the two waggons got over; but they were obliged to take out the two oxen that were yoked to the shafts of the waggon, and then, with about sixteen or eighteen oxen, they succeeded in dragging it to the side also; but still there re-

mained one ox which had sunk so deep that no part of him was visible from the side. They found it a very difficult business to extricate him, for his legs were so benumbed that he could make no use of them. By tying several ropes, made from buffalo-skins, to his horns, and holding him by the tail, they got him turned upon his side, after which, with great exertion, they dragged him to the edge of the lake, when he instantly recovered, and ran to take his place in the yoke.

During this disagreeable process, loud peals of thunder were rolling over our heads, and a heavy storm was fast approaching. When we had got about two hundred yards from the lake, a deluge of rain began to descend, and obliged us to halt among some bushes at four P. M., having lost an hour and a half in struggling through the mud of the river.

For two hours after halting, there was heard the loudest thunder incessantly above and around us, attended with vivid lightning, which, though a grand, was rather an inconvenient occurrence, and disappointed those of our company who were most desirous of seeing Lattakoo. But there was no alternative; the rain, without consulting our wishes, poured down in torrents, and our oxen were fatigued with the successful exertion

they had made to bring us safe across the river. Happily there was a plentiful supply of grass for them.

Some of the Matchappees and Mashows, being almost famished, were climbing the trees, as we came along, in quest of gum to satisfy their hunger. To add to our distress the shooters returned in the evening without having had the smallest success. They were out of sight of the waggons the whole day, and a stranger would be at a loss to conjecture how they readily found their way to us in the evening, when they could not be at all aware of the place where we intended to halt for the night. The fact is that they carefully looked for the marks which we made in our progress. Should the ground be so hard that the waggon-wheels have made no impression, they then examine the bushes to discover those that have been bruised by the waggons. They also search for the footsteps of the oxen, and thus are able to discover the direction in which they have been advancing. When the wheels make a deep impression in the ground, of course the track is easily traced. Therm. at noon 62.

8th. Being fair in the morning, although likely to rain some part of the day, we thought it best to proceed to some place where shelter from the storm could be obtained; Munameets had

gone forward in search of such a spot. We departed at seven A. M., and at nine came to a pool of water, near a thick clump of trees, where we halted. Here Munameets had kindled a fire, and, contrary to our expectation, proceeded forward with one of our Lattakoo Hottentots, whose family lived in that place. Both were determined not to halt till they had reached the town. From the appearance of Reyner Mountain, we also hoped by perseverance to reach it in the evening; and we had some inducement to persevere, having neither bread, butter, milk, sugar, coffee nor flesh left for our support, all was now gone; indeed we had been on short allowance for some time. Had we possessed a good supply of food, Munameets and his Matchappees would not have left us a single mile from the town.

We commenced our last stage at eleven A. M., and soon crossed the bed of a river covered with reeds and rushes, the water of which, when it flows, falls into the Maklareen. Much rain fell on the mountains to the westward; these showers only reached us once, but did not render it necessary for us to halt. The soil consisted chiefly of red sand, covered with bushes, but not so deep as materially to obstruct the waggons. When nearly dark, we crossed the Krooman River, and about half past six P. M. rejoined our friends at Lattakoo, after a journey of eight weeks and two days.

*City of Mashow, from the West, with adjacent Villages. &c.*

*Burder's Place, New Lattakoo, containing Mission Houses and Church.*

London, Pub.d by F. Westley, Stationers Court, 1828.

## CHAP. VI.

### SECOND RESIDENCE AT NEW LATTAKOO.

NEWS RECEIVED FROM THE CAPE—ACCOUNT OF OUR JOURNEY GIVEN TO MATEEBE—MOEETE'S QUARREL—COMMANDO AGAINST THE BUSHMEN—STATE OF THE GARDEN—ACCOUNT OF WINDS—FARTHER ACCOUNT OF MOEETE—A NATIVE PREACHER—INDUSTRY OF THE FEMALES—TASTE FOR EUROPEAN DRESSES—PRESENTS TO MUNAMEET'S DAUGHTERS, &c.

ON reaching Lattakoo, I found a letter from Dr. Philip, which had arrived there only an hour, and which brought the first intelligence I had received since leaving the Cape five months before. It was brought by a Griqua, who had attended Beaufort fair, in the colony, and in returning he swam with it across the Great River, which had been so full for nearly two months as to render it impassable by waggons: consequently, if I had not gone the Marootzee journey, I should have been detained on the north side of the river. The

rains which we experienced in the Mashow country must have contributed to this swell. None of the persons who attended Beaufort fair had been able to recross the river, except the man who brought the letter.

9th. Mateebe and others called in the morning to express their satisfaction at our safe arrival. One of them said we had been far! far! Mateebe appointed noon, or when the sun was in the middle of the heavens, to hear the news of the journey. No doubt his uncle Munameets had given him an account of it immediately on arriving, but his narrative would chiefly refer to the number of animals that were shot or given to us by the chiefs. The news of the number of oxen given to us by the Tammahas and Mashows, when we were travelling up the country, had reached Lattakoo long before our return.

Messrs. Hamilton and Moffat, at the appointed hour, accompanied us to the meeting with Mateebe. We found him and about forty of his captains seated in the public enclosure opposite to his house, on which occasion I related whatever I thought was likely to interest him. Among other things I mentioned that it had turned out exactly as he had supposed, that Makkabba, hearing of our being at Kurreechane, sent us an invitation to visit him, which we declined, as we

had promised him before our departure. Mateebe here remarked that Makkabba was a man he did not know, meaning that he did not understand him. He added, that we left him in a state of peace, but had now found him in a state of war; for one of his captains, Moeete, residing lower down the Krooman River, had had a dance; that when the widow of his father Mallyabang, now the wife of Brumella, Mahootoo's brother, was going to see the dance, she was beaten by this captain, and her cloak torn, an offence which he could not overlook; that this captain had fled with all his cattle. He then asked what I thought he ought to do? I told him, he knew we did not like to interfere in their transactions, only I thought that gentle means, such as persuasion, might probably gain him back, and likewise dispose him to make an apology for what he had done to Brumella's wife. He said his father was a man who actively punished what was wrong, and kept the people together; but his overlooking things had led the people to separate from him, and this might go on till all had left him, one after another; but now he was resolved to imitate his father. "There," said he, "is Kossie, the king of the Mashows, though only a young man, he keeps all his people under subjection."

I mentioned to him the case of the young man

that had stolen a goat, while we were there, and who immediately on its being proved, was punished by Kossie. But Mateebe being a soft, easy man, in such a case would only give the person a scolding, or a few threats, which would not be regarded. He then said that I had been introduced to him as a captain, and that he had treated me as such. What Mateebe had in view by the last remark, without adding any thing more, I was uncertain, but we afterwards supposed it might be intended as a hint that we should offer to assist him in forcing his captain, Moeete, who is rich in cattle, to return to Lattakoo.

During our absence from Lattakoo, the Bushmen had stolen twenty head of cattle from Mateebe's people; a commando immediately pursued and overtook them on the plain, when they killed ten men, five women, and five children. On returning from the slaughter, a peetso, or general meeting was held, and all the circumstances attending it were related. After which, men and women dispersed themselves over the town, imitating the screams of those persons who had been killed, repeating their expressions of terror, and representing their actions when begging for their lives. The Lattakoo women discovered on this occasion a more cruel disposition than even the men. They imitated, with much

apparent pleasure, the screams of the Bushmen, when put to death by the Bootshuannas. Alas! how truly do the Scriptures represent the dark places of the earth as being the habitations of cruelty.

Though this was the middle of winter at Lattakoo, I observed in Mr. Hamilton's garden the following things in blossom, viz. The tobacco plant, the cotton and the castor-oil trees; also peas, carrots, geraniums, sun-flowers, convolvulus, marigolds, hollyhocks, and stocks. The peach-trees had lost their leaves, and those of the fig-tree were fading. When the natives first saw a bed of flowers in Mr. H.'s garden, they conceived they were either for medicine or food, and would not believe that they were only for pleasure. Nothing in creation attracts their attention unless it can be converted into food or used as an ornament.

They have no dew at Lattakoo, in summer, except for a day or two after a considerable quantity of rain; but it generally falls in the winter. During summer the wind daily begins to blow from the north, increasing until two P. M., bringing heat and clouds of sand along withit. This wind generally dies away about five in the evening, when it veers round to the south, blowing cold during the night. In the Griqua country,

though not many days' journey to the south, they have not that strong and warm north wind in summer, perhaps from the intervention of the Reyner Mountains. Their most powerful summer wind is from the west.

The South African nations only cultivate the ground in the vicinity of towns, though they have cattle-places at the distance of one and two days' journey. They do not, so far as I have observed, raise grain at any of those stations. Till the present system shall undergo a complete revolution, such a population can never abound in grain, nor can it become an article of trade. The land that may fairly be claimed by each nation is capable of supporting more than twenty times the population, if the ground were to be cultivated, which would require comparatively little labour.

12th. Mahootoo, the queen, and part of her family, attended worship in the morning. Mateebe sent an apology by her for his absence, having gone on a commando to bring back the runaway captain. In a commando, such as that on which Mateebe went, they are not very anxious about apprehending the man; to seize his cattle is their chief object. Should they get possession of them, they are certain the owner will follow; and if not, the cattle will be theirs, and the man

sufficiently punished by being reduced to a state of poverty. It seemed that when Moeete committed the crime against Brumella's wife, by beating her and tearing her cloak, his cattle were seized, which brought him to Mateebe, when he was fined an ox, and had his cattle restored. He felt so hurt at this, that he afterwards fled with all his cattle to a town lower down the Krooman. To bring him from thence was the object of the present commando.

Mateebe was at the morning worship, having returned the evening before. After it was over he informed us the man would not come, but they were bringing his cattle; one of Mateebe's servants, however, whispered to us that they had only sent a party to search for the cattle, and he doubted if they would be able to find them.

Teiso, a captain, whose young wife the runaway captain had carried off some years ago, charged Mateebe, on the outside of the place of worship, with not having accomplished any thing by his commando, since he had not brought the offender! In answer, Mateebe asked Teiso why he had not accompanied them on the expedition? For some time the two seemed to be scolding each other; but I found on inquiry, they were only discussing what would have been best to

have done according to the circumstances of the case. Mateebe generally appearsa simple, easy man, but when speaking with warmth he assumes a very different aspect, his eye becomes keen, piercing, and sparkling, and his countenance fierce. I observed that Teiso could not look him in the face when he replied, but looked at some other person, or towards the heavens; though Mateebe always looked at him while speaking, and the motion of his arms corresponded with the tone of his voice.

A chief that resided lower down the Krooman, and who came up with Mateebe, called in the forenoon; he said that Mateebe would have put Moeete to death when he found him, if he and some others had not interfered to prevent it. Munameets appeared with his head shaved, which is a part of their custom of purification after a journey, that all the evil they may have contracted from the witchcraft or sorcery of strangers may be removed.

Jan Goeyman, a native teacher, gave the address at morning worship, the greater part of which I understood; it was from Mark xvi. 15, 16. The address appeared simple and scriptural, and was delivered with seriousness and deliberation. They did not appear to be random thoughts, but the result of previous thinking,

nor were they detached remarks, but had a connexion with each other.

Men are seen asleep in different parts of the town at all times of the day, but a woman asleep I had not yet seen; such are the superior habits of industry in the female sex. Though it was neither the season for digging, sowing, watching, or reaping their corn-fields, yet the women were busy bringing bushes from a distance to repair the fences around their houses, the repairing of which, from their nicety in doing it, consumes much time, as not the smallest branch must project a single inch, it must be pushed inward and entwined with the others, this gives to the fence a neat appearance. I did not observe the men afford the least assistance in any part of their work.

Some weeks ago the keys of the room behind the place of worship were stolen. The loss of keys, where no lockmiths are to be found, is irreparable. Mateebe being informed of the theft, and the value of the keys to the Missionaries, became so enraged against the offender, that he publicly declared, if he found out the person he would instantly put him to death. The keys were soon afterwards discovered in a bush near the meeting.

Peekloo, the king's eldest son, wore a pair of trowsers to-day, which he had borrowed. Two or three others had begun to wear them; indeed the young people would be disposed to wear European dresses, were it not for the mockery of the elder people when they appear in them. A young Matchappee female sometimes comes to meeting with a petticoat belonging to a Hottentot, but she cannot endure any person to take notice of it. She likes it, yet is ashamed to be seen wearing it. Most of them prefer their own leathern aprons. European customs, however, are gradually gaining ground.

Munameets brought to me one of his daughters, about sixteen years of age, and said he wished I would make her a present of a snuff-box. On searching my Kingsland store I found a tortoise-shell tooth-pick case, with a looking-glass in the inside of the lid, which I presented to her. She seemed much pleased with it, and desired her father to tell me that her heart was happy. He introduced also a younger daughter, about eleven years of age, for whom he asked nothing. But her own eye and gestures spoke powerfully in his stead; this induced me also to present something to her, which dispelled her gloom, and sent her away leaping for joy. Both old and young highly value trifles, but every thing con-

nected with the improvement of the mind they lightly esteem, or view with indifference, if not with disgust. This frivolity renders it extremely difficult to interest or affect their minds with religious truth, and till the Missionaries can address them in their own tongue, without an interpreter, concerning the wonderful displays of divine power, wisdom and love, probably little impression will be made.

Mateebe called in the forenoon, and told me that Mahootoo was unwell, and asked to have a sheep for her, which I could not refuse. He knew some sheep had been brought to us from the Orange River. He keeps a sharp look out after such occurrences, and it is not his fault if he does not obtain a good share.

17th. In the morning when Mr. Moffat presented the sheep to Mateebe in the presence of Mahootoo, he said the sheep was for himself, and that we ought to give one to his queen; though he had pretended to me that it was entirely for her, because she was ill. Mr. Moffat very properly advised him to give the one half to Mahootoo, and retain the other himself. Many of the principal men went upon a hunt in the morning, and returned about two o'clock without having killed any game; but, from their returning so early, it is probable they did not attempt to

hunt; for it is customary with them, if they have any business to discuss, that they wish to keep secret from the women, they pretend to go on a hunt, which no females attend; when it is discussed they return, and say that there was no game.

## CHAP. VII.

### JOURNEY TO PATANNEE.

HAVING resolved to visit the inhabitants lower down the Krooman River, in order to discover their sentiments regarding Missionaries coming amongst them, and every thing being ready, we left Lattakoo at three P. M., Mr. and Mrs. Moffat accompanying us. At a district of Lattakoo, about a mile to the westward of Mateebe's, we saw a party of men returning from a distant journey. The women of the district ran out to meet them, and accompanied them into the town with singing and shouting, like the Israelitish women who went out to meet the army returning from the conquest of Goliath and the Philistines. We soon learned that they had been on a trading expedition to the Kallyharry, a people

living about a month's journey to the N. W. of Lattakoo, from whom they procure the skins of the wild cat, of which they make their most beautiful carosses. They brought the following painful accounts respecting that people.

I have formerly mentioned that Lynx Malalla, a captain from Old Lattakoo, who visited New Lattakoo at the time of my arrival, called on me, and had every appearance of being a desperate character. His son visited the Kallyharry some time ago, and carried off many of their cattle, but, being pursued and overtaken, the cattle were recovered. His father Lynx, disappointed and enraged at their success, went upon a commando against them, immediately after I had seen him at New Lattakoo, when the greater part of the cattle belonging to these unfortunate people being taken, and their town burned, they must have been reduced to extreme distress. Maketzee, who travelled with me from Mashow to Kurreechane, was brother to this Lynx, but possessed far better dispositions.

At seven P.M. we halted at the town of Hamapery, [two milk,] governed by a chief called Melatway, [debts,] where we were kindly received. Mr. Moffat addressed the natives through an interpreter.

18th. Daylight discovered that Hamapery was a very small place, containing not above thirty houses. Part of the inhabitants were absent. They had some earthern pots and goblets as well formed as the cast-iron ones in England, and some deep dishes made also from clay. They used likewise excavated vessels of wood of various sizes. Most of the inhabitants attended worship in the morning. Their houses were built in the same form as those at Lattakoo, and they acknowledge Mateebe as their head, or superior. The town is pleasantly situated between the Krooman, on the north, and the end of a hill on the south.

We left Hamapery at eleven P. M., travelling to the westward on the left bank of the Krooman. The day was fine and the scenery beautiful. Those spaces which were not occupied by mimosa trees, or tall bushes, were decked with grass, and closely studded with innumerable large field-daises of white, yellow and lilac colours. Sometimes we passed fine meadow ground, rendered almost marshy by the water of the Krooman, but which, with a little labour, might produce a great abundance of corn. A boy of our company killed a wild cat of a drab colour, and in form exactly resembling a tame one.

At noon we passed a village of some poor

Bootshuanas, several of whom followed the waggons for a time. Soon after this we came to a town called Hokkooro, the inhabitants of which were suspected of the murder of some Mashows a few days before. We, however, understood they had not murdered them, as was reported at Lattakoo, but that the people at one of their cattle-posts had attacked them, wounded three, and captured all their pack-oxen with their property. Brumella, who was sent by Mateebe to inquire into the circumstances of the case, had a daughter on the eve of being married to the captain or chief of the town, and on that account, probably, he had caused the matter to be quashed, and perhaps obtained a share in the plunder himself. The town of Hokkooro, is governed by a chief named Mongallee.

The waggons went forward, but we walked into the town. On coming to the principal public inclosure we found Mongallee sitting in the middle of about a dozen of his principal men. He told us we had found him in a sorrowful state, for he had just finished burying one of his captains, who died on the preceding day of a bowel complaint, which had seized him on returning from a journey, his name was Impasseeley. We were sorry we had not arrived sooner to witness the ceremonies they observed on such an occasion; but having asked to see

his grave, they took us to the cattle-kraal, and pointed under the hedge on the north end of the kraal, part of which we understood they had removed, and having dug a deep and wide hole, with a seat on the south side, the corpse was placed upon it, with his face towards the sun at noon. The hole was then filled up, the hedge replaced, and the earth so carefully spread, that not a vestige of what they had done could be observed, except the freshness or dampness of the earth on the surface about that part of the hedge. The inhabitants appeared to be in a melancholy frame of mind. In number they might amount to five or six hundred. The houses are good, and Mattabee is acknowledged as their superior chief.

We followed the waggons over a hill, and at one P.M. found them unyoked at a considerable town, called Machatchanai, which contains about seven or eight hundred inhabitants, and is governed by two chiefs, the elder is Mallyanyang, and the younger Clohah. The waggons were surrounded by a noisy mob of the natives. Mrs. Moffat's dress seemed to attract general attention.

On visiting the senior chief, Mallyanyang, he treated us in his yard with some excellent curdled milk, and furnished each of us with a neatly-

carved wooden spoon. One of us having expressed a wish to possess a spoon very neatly carved, the circumstance was communicated to the chief, whose wife instantly replied, that she also had a wish to possess some of our beads. Having no beads to produce, the spoons were quietly laid aside. They had different kinds of flowers engraven on them, hardly inferior in workmanship to that of an English artist. Though I had examined at least forty or fifty of those spoons, I did not recollect having seen two of the same pattern, a proof that they are not destitute of invention. In the public place, opposite to the chief's house, we found eight or ten people busy at work upon various kinds of skins for cloaks; some cleaning and making them thin by scraping them with a small iron adze, the edge of which they frequently sharpened or touched up with a *steel*,* smaller than those used in England at table for sharpening knives; others were softening skins with water, and one man was grinding tobacco. They are reported to be an industrious, kind and cheerful people, and their senior chief has the character of being a wise and prudent man. They are connected with Mateebe, who is said to pay deference to this chief's advice.

* They procure their steel from the Marootzee country.

While passing through a division of the town, we were informed that nearly all the men had been killed on the last of Mateebe's commandoes, and that boys only were left.

Not long ago the chief's son, when at Lattakoo, attended our worship there, and was so affected by what he heard from the Missionaries, that he would not join in any of the follies of the place, nor assist the rain-maker in his incantations as he used to do; we had also the pleasure to learn, that he had since kept up something like prayer with his people at home. Being absent at the cattle-place we did not see him, but we are assured the people would rejoice to have a Missionary residing among them. Intending to visit this place again on our return, we went forward at three P. M. As we approached Patannee, we passed on our right some large inclosures, which had been formerly Caffre corn-fields. Many trees were lying upon the ground, which had been purposely burnt down by placing fire near the root, not for the sake of obtaining the timber, but merely to procure with greater ease the branches for making hedges or fences to the fields.

We reached the town at five P. M. when it was nearly dark, and were kindly received by Lintua the chief. We halted in a spacious in-

closure, in the middle of the town, and were glad to find that our huntsmen had brought in four springboks, two of which were killed by one shot. None of the people, except a few of the principal men, were permitted by Lintua to enter the gate, lest they should disturb us while we were putting things in order for the night; but a considerable mob stood gazing on the outside.

## CHAP. VIII.

### PATANNEE ON THE KROOMAN RIVER.

JUNE 19.

THE town of Patannee, and some neighbouring villages or districts, are under the government of Lintua, [signifying commando.] He is brother to Laheisey, a chief about forty miles to the westward, whose authority over them they acknowledge, and Laheisey, on his part, acknowledges the superiority of Mateebe. All matters which they cannot settle among themselves are referred to the decision of the King of Lattakoo. A woman, who thought herself aggrieved, lately appealed to Mateebe, who sent down orders how it should be settled, and his decision was submitted to.

About two hundred persons, from the different districts of Patannee, attended worship in the morning. The subject of address was, " Be ye

sure that the kingdom of God has come near unto you." When some of the people were talking during the address, a captain named Seretz, [or clay,] pointed to them till he had attracted their notice, when he twisted about his lips in the same manner as they twist the mouth of their leathern sacks to prevent the corn coming out, intimating by this, as we afterwards learned, that they ought to make their mouths so close that not a single word should be uttered.

Seretz had been at Lattakoo and Griqua Town, and is almost the only captain who appears to be desirous of imitating the dress and manners of civilized life. He wears a jacket and trowsers made by himself. Referring to these articles, he told me they were only made of skin, for he was a poor man! I then remarked that the only difference between his vest and mine was, the one being made from the skin of the sheep, and the other from that of the tiger.* He also wore a European hat, which he had obtained among the Griquas, with a white ostrich feather stuck into its side.

20th. Therm. at sunrise 38: noon 74. There was frost during the night, and its effects on the

* A vest which Mrs. Moffat had made me at Lattakoo from a tiger's skin.

blossoms were very perceptible. Many attended the morning worship. The subject of the address was the nature of the kingdom which God is collecting out of all nations, and the invitation from God to *them* to come into it.

Soon after our arrival at Patannee, Munameets had enumerated to Lintua the presents of oxen that we received from the Kings of Marootzee, Mashow, Tammaha, &c. This producing nothing from Lintua, he related the same circumstances again in his hearing, to some of his captains. Among other things, he told them that we arrived at Kurreechane in a starving condition in the evening, and that Liqueling acted in a princely manner, for he sent us a fat ox in the morning: he added that, on leaving Kurreechane, Liqueling, knowing that we had nothing to eat, presented us with another ox. Though Lintua well knew the object of these stories, he made no remark, but maintained a sullen silence. However, an old captain, to whom the same relation was made, had not the resolution of Lintua, and killed an ox, invited Munameets to partake of the entertainment, and presented him with provisions for his journey. Notwithstanding, Munameets' want of success with Lintua, [illegible] cause to complain, for he supplied [illegible] with milk, both sweet and sour [illegible]

made him a present of various articles, with which he seemed pleased.

At noon we had a meeting with him and his captains in front of the tent. I stated to him that my object in visiting Mateebe some years before was to inquire if he wished to have white men residing among his people, to instruct them in the truths of God. That Mateebe had consented to receive and protect them, and I had gone back to my country, and having stated the wish of Mateebe, teachers were sent, who had lived, as he knew, a considerable time at Lattakoo, to the satisfaction of Mateebe.

Lintua replied, that he knew Mateebe to be the friend of those teachers; that he and his people considered themselves as the servants of Mateebe, for the country around was his; the Krooman River, on which they lived, was Matebee's; its water, which they drank, came out of the King's ground, so that the very water which they used was his; therefore they wished to follow the example of Mateebe, and would be very glad to have Missionaries come and reside amongst them.

Lintua by this speech proved himself to be a tolerable politician. He knew Mateebe's uncle

was present, and that every word he uttered would be reported to Mateebe; and that if flattering Mateebe would please him, instead of sending presents of cloaks and skins, he would be a gainer, as words cost him nothing bnt breath.

Lintua had a brother killed in Mateebe's last commando, in which so many lost their lives.

Lintua then added that he was extremely sorry for the late attack by the inhabitants of a town higher up the Krooman, on a party of Mashows who were coming to trade with his people. He particularly lamented that it had happened immediately after we had opened a communication with those distant towns. It would again shut the door against them. Notwithstanding this humane speech, this very people, about twelve months before, attacked a party of Wanketzens, who were passing in the same manner with articles of trade; ten of whom they murdered, and seized upon all their property. He requested that on our return we would endeavour to persuade the captain of the town to restore the oxen and property to the poor Mashows. Munameets united with us in promising to attempt it.

We remarked to the meeting that people who committed such atrocities should be punished,

not by the inhabitants of neighbouring towns going on commandoes against the place where the robbers and murderers lived, and killing whomsoever they found, for then the innocent suffered as well as the guilty, and sometimes only the innocent, the guilty escaping, but that the captain or chief of the town should punish them himself. Here Munameets said, that "the captains on the Krooman were no captains, they did not punish. Kossie, the King of Mashow," said he, "is but a boy, yet he keeps his people in order; when any of them do wrong, he punishes them directly."

During this conference Lintua spoke without consulting any of his captains; he delivered his sentiments with much ease and propriety. He wore upon his left ear a plate of copper, the shape of a heart, about six inches long and five wide; his beard is suffered to grow on his upper lip and under his chin. I did not observe any of his people reach the height of his shoulders; he was six feet nine inches; this we knew by his standing against the centre post which supported the tent.

Intending before sunset to remove our waggons from Lintua's district of Patannee to that of Seretz, distant a mile and a half, we went forward on foot, intending to visit some other

districts. While resting in one of them, a Mashow, who had been plundered, came and told us the doleful tale. He said the robbers allowed them to halt at their cattle-post, to repack every thing on their oxen, and to set off; but immediately afterwards they were attacked with bows and poisoned arrows. They defended themselves till their captain was wounded in the head, when, leaving ten oxen in the possession of the robbers, they made their escape with five others to Patannee. The speaker was a very tall man, and appeared much depressed. We went with him to visit the wounded captain, whom we found lying upon skins among the bushes, for it is not customary among those nations to lodge strangers in their houses. The captain was a respectable-looking man, but also very dejected; he took off his cap and showed us the wound made by the poisoned arrow, which was exactly on the crown of his head; the arrow had grazed on the bone, and carried off the flesh. He said he had suffered much pain from it. About forty people from the district followed us to the place where the poor man lay, and sat down at a little distance while we conversed with him.

We next visited Seretz's district, and particularly his house, which is built in the fashion of the country; but he has one behind constructed after the European manner, having taken the

plan of it from those of the Missionaries that he had seen at Lattakoo. I made him a present of two saws, two chissels, and four gimlets. Never did a hungry man receive food with more avidity than Seretz received those tools. He has several charming-looking children, from ten to fifteen years of age. Their countenances, though black, have an expression of gentleness which is very pleasing. His wives also seemed cheerful and contented. A numerous congregation assembled in the evening for worship, chiefly from Seretz's district.

Our people succeeded to-day in shooting one springbok.

Number of houses in the districts of Patannee:

| | | Houses. |
|---|---|---|
| Lintua's (the chief) | district | 81 |
| Mabeelway's | do. | 24 |
| Samaitoo's | do. | 31 |
| Queetzee's | do. | 10 |
| Mokomailee's | do. | 72 |
| Seretz's | do. | 35 |
| Motee's | do. | 65 |
| ——— | do. | 5 |
| | | 323 |

Allowing five persons to each house, the number of inhabitants will be 1615.

Moeete, the runaway captain, arrived during the day at Patannee. It was supposed that his reason for this visit was to learn from Lintua, or his captains, whether, from any remarks that had been made, he could discover if Munameets accompanied us merely to find out where his cattle were concealed.

## CHAP. IX.

### JOURNEY TO TURREEHEY.

JUNE 21.

WE left Patannee at ten A.M. The land for several miles is composed of red sand. It is surprising that the inhabitants of Patannee can be contented to live on a spot so barren and gloomy, seeing the whole country is before them. This can only be accounted for by the nakedness of a land being favourable to the discovery of an enemy at a distance. A woody situation on the contrary would conceal his approach. Therm. at sunrise, in shade, 39: noon 65.

At noon we crossed the Krooman, which was a considerable stream, and in half an hour passed over also the Maklareen, near its confluence with the former We examined some springs on the

side of a low hill on the banks of the Maklareen, which Seretz recommended as a good situation for a Missionary station. He and some other captains at Patannee have said they would remove thither, if a Missionary were to settle there. He longs for the introduction of arts and improvements among his people, as much as ever Peter the Great did in Russia. He observed every thing which we did that was at all new to him with the eye of a hawk. The chief spring of water here was copious, and said to continue so all the year. Seretz sows Indian corn and tobacco near the spring, though both be in direct opposition to the customs of his countrymen, to which, however, he pays no attention, if they are contrary to what appears to him good and useful.

On crossing the Maklareen we had immediately to ascend a rocky hill. About half way from the top we examined a curious excavation in a conglomerate or pudding-stone rock, which appeared to have been formed by the water. It might be fifty or sixty feet in circumference, having several smaller cells. In one of these was a bee-hive, which all were eager to rob; but from the narrowness of the cell, and the multitude of the bees ready to defend it, the attempt could not be made. On coming to the head of the hill we entered the small town of Letakka, leaving the

waggons on the outside. The aged chief Sehoree was sitting with a few of his people in the public place dressing skins. We went and viewed a new house, which he, or rather his wives had erected, and found it very neat. These females presented us with some excellent thick milk, in return for which I presented each with a pair of gilt coat-buttons, which greatly pleased them, and to both them and Sehoree we gave some tobacco. The young people at first were much afraid to come near us; but when they perceived that their parents welcomed us gladly, they ventured to approach. The town contained about thirty houses, with probably one hundred and fifty inhabitants, and is under Lintua, the chief of Patannee. No place could be more retired from the rest of the world than Letakka. It is situated on the very edge of that immense desert which commences in the south at the Great Orange River, and runs northward, perhaps to the Equator,* extending also to the west as far as Great Namaqua land and the Damara country, which lies along the shore of the Ethiopic, or

* It seems to be so from the time taken to travel from Lattakoo to Mampoor, and from appearances on the western coast, which has been surveyed, at least a great part of it. If so, it is unquestionably the most extensive desert yet known in the world.

Southern Atlantic Ocean. After halting about three quarters of an hour, and informing them of Lintua's having consented to receive Missionaries, we left Letakka and entered the Great Desert. Two of Sehoree's sons accompanied us about two miles, to point out the course we should follow, in order to reach water. I had nothing at hand to give them but thimbles, one of which I presented to each; but though they admired their beauty, and supposed them to be very precious, they could not conjecture to what use they could be applied. We pointed out to them, that by a hole being bored in each, it could be suspended from the ear. They then viewed them as invaluable acquisitions, and showed them as great curiosities to a few of their followers.

We passed a dead serpent about five feet long, saw springboks in different directions, and at three P. M. came to the bed of the Krooman River, which was dry, the stream having sunk into the sand nearly opposite to Letakka. Two or three holes, dug by the natives, contained some water, one of which was good, though not clear, a second was muddy, and a third was of a greenish hue. Here we were glad to halt under a curious wall of rock, ornamented with a tuft of shrubs. Our shooters brought in two springboks. A Matchappee, who was crossing the Desert alone from Laheisey's, joined us after sunset, pleased that he

had found companions. He came at a favourable time, for the Matchappees of our party had a potful of flesh nearly ready, and he so highly entertained them with his stories, that they invited him to partake of it.

The subject of my address was taken from Isaiah xxxv. 1. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, &c."

We departed at ten A. M. and travelled in the bed of the Krooman, which consisted of hard clay, while the ground beyond the sides was covered with sand. The course of the river resembled a narrow serpentine valley formed by low hills on each side. At eleven A. M. we passed on our right a small deserted Coranna village, containing only six houses. Farther on we observed a Coranna woman standing among the bushes and gazing with astonishment at the waggons as they passed, but she did not venture nearer than a hundred yards. At noon two Bootshuanas passed us armed with spears, and driving a cow and her calf, the milk of which was their support on the journey; but as African cows, like the Asiatic, give no milk without the calf, they are always obliged to bring it along with them. As we went forward, every hole was examined in search of water, but all were empty, until at half past two

P. M., when we arrived opposite to a Coranna kraal, and found a well nineteen feet deep, with water at the bottom; here we witnessed a novel operation. The well was dug through a chalk rock, one man was standing in the water at the bottom of the well, another stood on the almost perpendicular sides, about six feet above him, his feet resting in holes cut out of the rock, and about six feet above him stood a third man. Looking down into the well, the three men almost appeared as if standing on each other's shoulders. The lowest man filled a large wooden dish with water which he handed to the man above him, and he to the other, who emptied it into a little pool made near the mouth of the well, to which the oxen had access, after which the dish was returned to the man at the bottom. The quickness with which it went down and returned was surprising, perhaps three times in a minute. Notwithstanding they thus employed great part of the day, they cannot afford a full draught to each ox, once in twenty-four hours. They admit four oxen at a time to drink from the little pool; the first time the ox lifts his head from the water he is considered as having got a sufficient quantity, and is not permitted to put it down again, but is instantly driven away with sticks. About twenty oxen are brought near the well at a time, where they impatiently wait to take their turn; when these have drank, they walk off to make room for

the rest. The male inhabitants perform by turns this fatiguing labour, which is not without a beneficial influence; for otherwise they would, like many, spend the most part of their time in sleeping, and feel constant languor and depression of spirits. Necessity is the parent of industry as well as of invention, and industry is necessary to civilization and happiness. There was a liveliness and cheerfulness in the manners and character of this people which we seldom discovered where the natives could supply their wants with less labour.

Their kraal stands at a little distance from the bed of the river, among deep sand, and consequently has a very miserable appearance. They brought us in the evening both sweet and sour milk, for which we presented them with a little tobacco. The women, and not the men, like the other nations, are employed in milking the cows. There was ice in the water in the morning. Therm. at sunrise 34: at noon 55. A duykerbok was shot.

23rd. Therm. at sunrise 24: noon 52: no clouds. The place around the well is called Mooshuana; the chief's name is Hanno Komo, and the Coranna name of a chief who was on a visit to him was *T'ky*, but his Bootshuana name was Moreeakotoo or *Coranna medicine*. Hanno

Komo brought us some sweet milk for breakfast; on presenting it he called for the interpreter, when he said to us, through him—

"I am a poor man, and all these people with me are poor men; I never knew my parents, I have only heard of them: these people are almost all children: I know the white men do not come to seek food as the other people do; however, I should have given you a cow to eat, but they went away last night and could not be found; but if they are found before you go, I will give you one, and when I come to Lattakoo I shall expect something."

T'ky, the chief from another kraal, was there on purpose to attend the circumcision of a young man. It was the eldest son of Hanno Komo on whom this ceremony was to be performed. It is their custom first to plaster the youth over with cow-dung, excepting his mouth and eyes, when he is shut up in a house alone, trembling from dread of what may follow, of which he has been kept ignorant. He is afterwards taken out and washed, when they paint him over with white strokes, so that he resembles the zebra; he is then shut up a second time. What other ceremonies are performed on the occasion I could not learn.

T'ky told us that the people of Mooshuana were not using us well, and invited us to his kraal on our return from Turreehey. However, Komo's cattle were found, and he presented us with a cow. Except the milch cows, all the cattle are allowed to graze by night as well as by day, in consequence of there being neither lions nor Bushmen in that part of the country.

None of the women had fortitude to venture near us till ten A. M., when they came to the tent with their children to worship; after which, having invited the chief and several others of his people to give us some information, they answered my questions with great freedom.

The chief, Hanno Komo, which means *no cattle*, is about thirty-six years of age; his uncle acted as chief after his father's death till he came of age. They said they were once a numerous people, like the Matchappees; but the measles coming amongst them proved so fatal that they were reduced to a very small number. Thirty-four of the men who remained after the measles, which were nearly all the males that survived, went against the Mashows, Tammahas, and Towans, by invitation of the Matchappees, about twelve or fourteen years ago. The Matslaroo, or Laheisey's people, joined also in the expedi-

tion with the Matchappees. When the battle was at its height, the Matchappees and Matslaroos fled, leaving the Corannas nearly surrounded by the enemy. Thirty of them were cut off, and only four escaped. One of the four was present, who said he escaped by flying before his party were completely surrounded. The others remained together, defending themselves to the last.

When marching up the country against the Mashows, &c. they came near Makkabba's place, who would have persuaded them to assist him against the Marootzee, which they declined, nor would they permit him to join them against the Mashows. However, while they were attacking the Mashows, Makkabba attacked a people whom they had passed, and who were consequently off their guard.

All the elderly people at this meeting asserted, that in their young days the Krooman was a great river, and as a proof of this, said that, sometimes it rose and continued high for so long a time, that women who happened to be on the other side of the river, frequently lost all hope of being able to recross it, and married other men, they also asserted that great quantities of reeds grew in it. Much water they said used to come down from the Moloppo, which formed a junc-

tion near them, and from another river called the Mesaree, but that the Krooman does not now receive any supply from them. They blamed the Matslaroo for drying up the river by means of witchcraft. When asked if that people were enemies to water, and stood in no need of it to satisfy their thirst, living as they did upon its banks; they all laughed, and said they believed it was done by the hand of God. No stream now ever flows within its banks, but large pools are formed in its bed in times of much rain.

We left Mooshuana at half past two P. M., and instead of continuing to travel in the bed of the river, the course of which led to the westward, we turned to the S. S. W. over the desert, for the sake of reaching a pool, the situation of which had been described to us. The way was covered with deep sand, and with tufts of withered grass and bushes intermixed. At six P. M. we halted near the only hill in that part of the desert, which we called Erskine's Hill.*

24th. In the morning, water was discovered in a cavity at the foot of the hill, about three feet in circumference. The water oosed from a

* After Dr. John Erskine, of Edinburgh, who preached the first Missionary Sermon, before the Edinburgh Missionary Society.

rock, and was so scanty that a single ox could have drank the whole of it. But there having been a hoar frost during the night, the oxen did not seem thirsty. At half past nine A.M. we proceeded on our journey, travelling due west, over sand, till noon, when we came to a large hollow place, in the middle of which was a small lake of water. This invited us to halt, and here our oxen had a plentiful supply of excellent water, which the surrounding ground seemed formed for collecting, being in the shape of an immense basin. While resting on the borders of this lake, we seemed to be sequestered from the whole world, nothing being seen from it, but the adjacent elevated ground. Like the preceding day not a cloud appeared, and the Therm. stood at 56, so that we did not erect the tent, but dined in the open air. At two P.M. we left the basin, and travelled over red sand, amidst mimosas, on which we observed many of those large nests formerly mentioned, inhabited by a considerable number of birds. The smallest of these nests seemed larger than a sack of corn. On approaching the mountains of Turreehey, they appeared to extend in the form of a crescent for about ten or twelve miles from north to south. Their forms were various and picturesque, and being surrounded by an immense plain, they resembled an island in the ocean. After sunset [half past five P.M.] we halted among

trees and bushes, at a little distance from the hills, but without obtaining water; though we saw many footmarks of the cameleopard and various animals in the sand. Our shooters returned in the evening without having had any success.

25th. The night was cold, and on reaching water in the morning we found ice upon it about a quarter of an inch thick. We commenced our last stage at ten A. M. by ascending a long rise between hills, beautified by many mimosa and stop-a-while thorn trees. I had only observed the latter as bushes before, but here they were as large as the mimosa. In the Griqua country, I afterwards saw some of an equal magnitude. On reaching the summit of the rise where we all expected to have enjoyed a view of Turreehey, an extensive circular valley appeared, covered with wood and bounded by hills, but no town was to be seen, though, from the number of foot paths, we conjectured that it could not be very distant. Not having, on my former journey, examined the inside of any of the large birds' nests, and an opportunity of doing so occurring, we halted a short time for the purpose. We cut down the limb of a tree on which one of those nests was built. It was not suspended from the branch, but firmly attached to it. The nest was about the size of a hogshead, composed of

strong, coarse straw, regularly thatched, the ends of the straw pointing downwards, so that no rain could possibly enter. It had eight holes in the bottom for admitting the birds; these did not lead to one general chamber in the middle, but each led to a distinct apartment which had no communication with the others. They were all lined with the soft downy heads of a particular species of grass well suited for the purpose. On dividing the nest across, the large mass above was found to be a solid body of straw, designed probably to prevent the admission of serpents or other noxious animals.

Descending into the valley we found a pool of well-tasted, though muddy water, of which the oxen drank with great avidity, not having tasted any for twenty-four hours. We then turned up a narrow pass between some hills on the left, the ascent to which being steep and covered with deep sand, it was no easy matter for the oxen to drag up the waggons. At length, on reaching the summit, the town of Turreehey was seen standing in the most sequestered situation imaginable, and closely wedged in by mountains on all sides. The place was not large, but built in the form of other Bootshuana towns. Young and old soon began to look out at different points. The former, though evidently alarmed,

were at the same time overjoyed at seeing people travelling in waggons. Some stood with uplifted hands, while others sportively threw down their companions to the ground.

## CHAP. X.

### VISIT TO TURREEHEY.

ON reaching this Tadmor in the wilderness, we learned that its real name was Turreehey, though at a distance it is generally called by the name of its king or chief, Laheisey's Town. We halted among houses at the south end of the town. The aged king received us in the public place, surrounded by his principal men. He was a venerable-looking man, very grave, and appeared to speak with considerable caution.

About an hour after our arrival, we had a formal meeting with Laheisey and his chief men, when we stated that the object of our visit was to tell him and his people the word of God, and to in-
ted a Missionary to live at Tur-
daily instruction. We also
e approved highly of our
he, "Laheisey is my

father." To which he replied, "I hear! The word of God is good, it is a peaceable word. I should like if it told that men should not die; or how an old man could become young again. I have been told, it forbade people, if their property was taken from them, to pursue after those who had taken it. I do not like that; I am not a friend to commandoes; I would never go on them. Those I have gone upon have been by the pressing invitations of the Matchappees. On the last commando of Mateebe's, many of my people were killed. I am a sickly man, and should never be able to learn your singing. I like the word of God ever since it came to the Griquas, for, since that time, the neighbouring Corannas have never come to steal my cattle, so that I cannot refuse it."

Munameets completely satisfied him about all his difficulties. His people told us that white men had never been in Turreehey before; this accounted for the consternation of the women and children, which was so great, that, when walking about the town, they fled from us as if we had been lions or tigers. Before the meeting was over, by Laheisey's orders a large wooden vessel, full of excellent thickened milk, was placed before each of us, which we sent to the waggons.

The mountains, in the midst of which the town

stands, are called by the natives Mawyey a Laheisey, or Mountains of Laheisey.

The town contains only about one hundred houses, and hardly five hundred inhabitants, some of the houses being empty. Their fields are not extensive, but the grass was said to be excellent for cattle, of which they had a good stock. Before sunset we received five bambooses, (wooden vessels containing three or four pints) full of milk. While at tea, Laheisey came into the tent, and we gave him a cup; he was surprised at its sweetness, and inquired what made it so. Being told it was sugar extracted from a reed resembling his sweet reed, he desired to taste it by itself; we put a little into his hand, the sweetness of which again astonished him. At worship in the evening, Mr. Moffat addressed them from, "Unto you is the word of this salvation sent." To which they listened with seeming attention. Therm. at sunrise 28: noon 60.

While a Hottentot was chastising one of the dogs for stealing, its companion looked on for some time. At length rushing forward he bit the Hottentot severely on the thigh, after which both dogs fled to the outside of the town.

I made a present of a few European articles to

Laheisey in his own house. It was amusing to see with what interest his family gazed at the things as they were produced, and their anxiety to know their use. After receiving them one by one, they were placed in a large dish, and his wife minutely inspected them, in order probably to know if any should in future be missing, for, after having done so, the eldest son immediately carried them to another house.

While we were at breakfast Laheisey came and sat down. After he had taken a cup of tea, and observed that we had finished, he made a sign for the interpreter, who immediately came; through whom he told us, That he was sorry we had visited him at that time when food was scarce; a salutation merely meant as an excuse, for when should food be more plentiful than immediately after harvest; but he added, he should be very glad if teachers of the word of God came amongst them. We told him that Munameets could inform him that obtaining food formed no part of our object in visiting any people, though we were pleased with whatever they could easily spare, to assist us on our journey. That when I returned to the country from whence teachers came, I should state his request to the people of that land. He had intended to have presented a cow to us; but Munameets having told him that it was the Christian Sabbath, and we would

not kill it on that day; he put it off till the morrow.

At ten A. M. Seretz, the Patannee captain, who travelled with us as our guide across the desert, invited the people to worship, by calling out our ordinary word, "ikkakoo," [the Bushman word for "come hither,"] and the chief of Laheisey's captains, with a loud voice, repeated it after him, and explained its meaning. Many appeared at a little distance, but would not approach nearer till after the singing began, during which a numerous congregation assembled, who sat down within and before the tent. We related to them the leading facts of scripture, from the creation to the ascension of the Son of God into Heaven, and of his commanding the great facts concerning himself to be declared to every creature, that they might be saved, and put in possession of a better life than Laheisey had, the day before, expressed a desire to obtain.

The importance of the present visit was pointed out to all of them, but especially to the aged, whom God had long spared to hear his message of mercy and favour before they died, that heaven with all its joys was at stake, and to be for ever happy or for ever miserable would be their portion. We assured them that if they believed the good news, God had promised them eternal

life; but, if they rejected, or trifled with it, he had threatened everlasting misery.

27th. A dance and singing in honour of Seretz commenced last night about eight o'clock, continued through the night and had not ceased in the morning. I went about eight to see if they were worn out with their long revel, but they appeared all fresh and in good spirits; most of the women, however, were hoarse with singing. I felt for some of the children who were with them, and who must have had a tiresome night.

After breakfast we ascended a hill of considerable height, accompanied by Mrs. Moffat, in order to have a view of the Great Desert. It was somewhat troublesome to climb, especially for a female, being covered with loose rocks and bushes. In about an hour we reached the summit, from whence we had an extensive prospect of what may be very properly called the Great Southern Zahara or Desert, to the W. and N. It was a complete plain, without a visible rise, and only bounded by the horizon. Many trees grew scattered over the sand. Two or three pillars of smoke were seen ascending at considerable distances, occasioned probably by withered grass set on fire by the Bushmen, who have the undisputed sovereignty over that vast wilderness, extending more than a thousand miles to

the north, and four or five hundred miles to the west.

We had a meeting in the afternoon with some of the oldest men, to obtain information respecting the desert, &c.; but though they had actually lived on its borders since they were children, we found that they knew as little of it to the *west* and *north* of them, as they did of the continent of America. The particulars which we were able to collect are given in the following chapter.

After worship, Laheisey brought a messenger, who had come to him in the evening from Clohas Place, on the Krooman, below Lattakoo. He told us there were some Wanketzens on a visit at Lattakoo, who had come from Makabba, and that three Matchappees had been drowned in the Great River, when returning from Beaufort fair. He likewise added, that Lintua, with a party, had gone to the kraal that had robbed and wounded the Mashows, to demand a restoration of the cattle which had been stolen; and that some of Lintua's followers, on their way, had gone to one of the outposts of those people, cut their milk-bags, and done other mischief. The captain of the kraal, in his defence, said that it was some of the young people who had attacked the Mashows, and not himself; he was sorry for it; and that Lintua ought to have come to him for

satisfaction, and not to have first done mischief at his outposts. As Mateebe had taken the settling of the business into his own hand, he could not restore the cattle to them. On hearing this, Lintua's people did not venture to proceed farther, but returned home. These particulars were the news of the day at Turreehey.

28th. The town of Turreehey is divided into two districts; the largest is that in which Laheisey resides; the other lies half a mile to the westward, the captain of it, called Peeme, is a modest and friendly man.

## CHAP. XI.

### INFORMATION OBTAINED AT TURREEHEY FROM THE OLDEST MEN OF THE PLACE.

THE following is the substance of the information I obtained at Turreehey. I was told by the oldest men of the place, that three days' journey up the east side of the Great Desert, to the north of Turreehey, there is a Matslaroo town, called Queese. Morai, the captain of it, is a younger brother of Laheisey. It is situated in what was formerly the bed of the river Moloppo. The inhabitants are under Laheisey, and, like him, acknowledge Mateebe as their superior. Originally all the Matslaroos constitued a part of the Marootzee nation; but wishing to separate, they pretended to go on a jackal-hunt, and never returned. They took up their first residence near a grove of trees, called, in the Bootshuana language, Matslaroo; from which circumstance they

assumed the name of Matslaroo, instead of Marootzee. They were not at that time under subjection to Mateebe's forefathers, or the Matchappees, but settling in the country connected with the Krooman River, which from time immemorial had been considered as belonging to the Matchappee kings, they have ever since acknowledged them as their superiors, by giving presents, perhaps as a kind of tribute. There are only three small pools at Queese, from whence they obtain water. They say the town is not inferior in population to Lattakoo.

None but wild Bushmen live in the Great Desert, and all its inhabitants have to dig for water. They are acquainted with seven places where there is a little water, lying nearly in a south-westerly direction, across the desert towards Namaqualand. These wells dug by the Bushmen have all names, *viz.* 1st, is Quee; 2nd, Mobelway; 3rd, Loochakawnee; 4th, Malleesh; 5th, Tsooy; 6th, Impatooqua; [or, Belly of a Camel;*] 7th, Sereebaw-Seemaletee. The sixth well is distant from the last five days' journey, and it is two days' journey from the last to Namaqualand. Frequently all the oxen and dogs be-

* Cameleopard, for the camel, properly so called, is unknown in South Africa.

longing to travellers have perished in this journey across the desert. Now they are accustomed to pursue a southerly direction to the Orange River, and travel westward along its north bank, till they reach that country. No elevated tracks, except hills of sand, are to be seen in the desert, though almost all kinds of game are found there, but neither the buffalo nor the rhinoceros. The game, they weakly supposed, must, in the dry season, live without moisture, except what might be in the grass. But there may be pools in the desert frequented by the game, and known only to the Bushmen, who are generally averse to give information respecting water in those parts of the country where they live. The Krooman, like the great Orange River, they said formerly ran across the desert, and in their remembrance flowed opposite to Turreehey.

## CHAP. XII.

### INFORMATION OBTAINED FROM LAHEISEY, KING OF THE MATSLAROO.

LAHEISEY is the son of Makotway; who was the son of Shoopee; the son of Rakeery; son of Monteer; son of Morookonailly; son of Loocharimaw; son of Matslaroo, in whose time they separated from the Marootzee. Allowing each of these chiefs to have governed twenty years, including Laheisey himself, by tradition he can go back one hundred and sixty years. Though he appeared to be a very aged man, he had seldom occasion to refer to others for information. He related his genealogy with great apparent indifference, probably from not being able to comprehend the object of our curiosity.

He told us that the reason why we found him living at Turreehey, and not higher up the Krooman at Patannee, was because the latter

place was too near Lattakoo. During the time he lived there, he was constantly called to go upon commandoes with the Matchappees, which he did not like, preferring to live in peace. On that account he left Lintua there, and came to live in the desert. There is good reason to believe, from his apparent quiet temper, that he spoke the truth.

Laheisey's wives are, Masarree, Amoroop, Sabonyan, Halloo-Bootchally, [or, not one cunning enough for death.] This last wife appeared only about eighteen years of age, while her husband has every appearance of being upwards of seventy.

His daughters are, Kelloo-Beetaleechai, Mahoot, Monolway, and Tsabookay.

His sons, Makooluquay, Lekootche, Moralawlee, Koobamee, [the knee.]

He said he never heard from the old men any tradition respecting the origin of man, or from whence he at first came. He had heard that God kills men, and is in the ground; but *he* thought God was above, and came down and looked at men. He did not know how God began to live, but expected to hear from the white men about these things.

When he was a boy the Krooman River ran along the desert; "but," said he, "you see

yourselves it does not run so now. When we have plenty of rain our fields are fruitful, and we cannot complain; the ground about the hills is good when there is rain, but if there be no rain they produce nothing, and the cattle, having no water, eat earth and die. Sometimes rain stops long away, and we then try to get rain. However, in the long days the rain frequently falls so heavy that it runs down all the hollow parts of the hills to the valley, and passes away to the desert. Once the wind was so violent that it blew down trees; it came from the west, and I thought it came for our destruction. In great drought we now send our cattle to Patannee. We never employ rain-makers; we know nothing of them; I think men cannot make rain. Formerly no buffaloes came near us, but of late they have come. We have neither lions nor wolves, but some tigers."

None of the Bushmen, he told us, now rob them; formerly they did; but he killed many, and they have never troubled him since. "We are the only people," said he, "who have a clean country; no robbing Bushmen; no lions nor wolves; but many serpents, some of whom are very large. To cure their bite we cut all around the place, to cause it to bleed, that the poison may come out along with it.

Here he felt worn out, and asked for tobacco. "If you give me a small piece," he said, "it will be gone in a day, and I shall forget you; but, if a large piece, it will last long, and I shall think upon you every time I either take snuff or smoke."

The form of their houses is the same as that of the Matchappees, and like them too they paint their bodies red, and powder their heads with blue sparkling powder.

The Great Desert has no name, and as it seems to resemble the Great Zahara, or desert in North Africa, it may with propriety be distinguished by the name of *The Great Southern Zahara.*

Turreehey does not seem to be suited for a Missionary station, from the scarcity of water and the small number of inhabitants, and likewise from the probability that the whole of the inhabitants will remove back to Patannee on the death of Laheisey, an event which cannot be very distant in the course of nature; yet, were a Missionary settled at Patannee, he could now and then visit Turreehey while the people remain there.

*Additional Information respecting the Great Southern Zahara, [or Desert,] obtained from J. Hendric, a native Teacher, who had travelled over part of its western side, parallel to Great Namaqualand.*

WHEREVER Hendric went he found the desert covered with sand, and the surface seldom perfectly level, but consisting of swells or low risings, and between these, or in the hollows, the ground was thinly strewed with tufts of withered grass. No trees were to be seen, but sometimes a few sickly bushes made their appearance. He found, however, that kind of fruit which may be termed the friend of the desert, growing in great abundance. This is the wild water-melon, which, though most nauseous to the delicate taste of Europeans, is a precious morsel to the half-famished and solitary beings of Zahara. The watery part satisfies the thirst, and the seed, of which it is full, serves for food. In cooking it, the inhabitants generally cut it open, pick out the seed, which they roast and eat, then boiling what remains, they pour off the water into a vessel, and after eating the thick substance left in the pot, they preserve or drink the water when it has become cool. They have also another

method. A hole is dug in the ground, and filled with melons; these are covered with sand, on which a great fire is placed. When the melons are sufficiently roasted, they are taken out, and the water they contain is poured into bottles, or rather ostrich egg-shells, when the thick substance that remains is used for food.

These melons are remarkably adapted by Providence to the circumstances of the natives, as, in ordinary cases (according to Hendric's testimony) they retain their freshness for two years, so that, should there fall no rain during that period, the natives continue to be supplied from them with both food and drink. The Bootshuannas, when they live wholly upon them, grow quite fat; indeed, more so than when living entirely on flesh. The inhabitants of the desert also hunt elephants, cameleopards, elks, steinboks, and quachas, which they sometimes are able to kill with their bows and arrows.

He saw no running water in the desert; but after the rainy season there are various pools in the hollow parts. He heard also of a salt-lake, the salt of which the natives represented to him to be as solid as stone. The natives were more numerous than he expected; they lived in a very scattered way over the desert, and generally fled from his party. He likewise heard that the

desert extended far to the north, to a nation called Quabee, which means *Grass Knee.*

He had not been farther to the north on the east side of the desert than Queese, a Matslaroo town belonging to Laheisey. The size of this place he compared to that of Mateebe's district of Lattakoo, which is considerable, and around it there are few trees, little water, and no hills. He also remembered the Krooman River running in the desert opposite to the Laheisey Mountains.

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*Information from Maqueetze, a Lattakoo Captain, respecting the Mampoor, a People living at the north end of the Great Southern Zahara, or Desert, to which People he had travelled, accompanied by many of his countrymen.*

THE Matchappees first heard of Mampoor from the Kalliharry, a people living on the way to Mampoor, with whom the Matchappees have long traded, and from whom are obtained the wild cat-skins of which their most valuable cloaks are made. The Kalliharry received their information from a remarkably small race of Bushmen, who roam over part of the Great Southern Zahara, and who had made some successful plunder-

ing excursions against that people. The arrows of the small Bushmen are composed of nine inches of reed, and nine inches of bone, the whole of the latter being covered with poison. On their way to Mampoor, the commando, with which Maqueetze went, did not meet with any of those Bushmen. However, on the twelfth day after leaving Mampoor, on their return to Lattakoo, they were attacked by a party of them; and one man was wounded, although not mortally. It occupied only two moons in going, travelling every day from sunrise to sunset; and three moons returning, being retarded by the cattle they had captured. They had taken some pack-oxen with them to carry food, but obtained so little to eat upon the road, that after their provisions were exhausted, they were obliged to kill the oxen, and all these were consumed before they reached their place of destination. The track by which they travelled was interspersed with many mimosa trees from Lattakoo to Kalliharry, and from thence to Mampoor they met with trees that were new to them, resembling the Kurree, or the willow.

Many of the Kalliharry people accompanied them as guides on the road, and to the pools of water. They likewise assisted in plundering the natives of Mampoor. At one part of the road they were ten days without finding any water,

using wild water-melons in its stead. On one occasion they came to a pool in which elephants had been standing during the night; they all drank of the water, which occasioned violent sickness. They found a pool in a large cave under a cliff, into which the oxen went and drank; and on the seventeenth day afterwards they came to the Great Water, [or ocean,] of which they were all afraid; it had stars upon it, (perhaps meaning those parts that reflected the sun's rays,) and great waves that ran after them, and then ran back again; they had never seen any such sight before. The water was like a great country that had no end. They saw swarms of locusts fall into the water, which were all drowned. The country was level near the sea, but there were hills at the distance of ten miles.

The Mampoors had been warned of their approach, and were making their cattle swim to an island at a little distance from the shore. Maqueetze, being a young man, volunteered with some others to push forward and intercept them. His party succeeded in capturing about an hundred and fifty oxen and cows. The Mampoors supposed they had intended to attack the town; when however they saw them retreating with the cattle they had taken, they pursued them, but were repulsed with the loss of three men. They

returned to the attack the next day, and were again beaten off, but without loss.

Observing the courage of the natives, and seeing their cattle in a place of safety, the combined plunderers gave them no farther molestation, but returned with what they considered the *little* spoil they had taken. Had it not been for this capture, however, they might have all perished, for want of food, in the wilderness. Maqueetze being one of the captors, got ten oxen for his share, six of which being required for subsistence on the road, he only brought home four, and many of the party got none after all their toil. Altogether not above thirty reached Lattakoo.

The town of Mampoor was not seen by any of the party, but from what he had heard and observed, it appears to have lain on the side either of a bay or the broad mouth of a river, and that the island mentioned was in that river or bay.

In consequence of having been repeatedly attacked by Bushmen, Kalliharrys, and Matchappees, it is probable the Mampoors have centinels placed on the neighbouring hills to give timely warning of the enemy's approach, which happily succeeded in a great measure upon that occasion.

## CHAP. XIII.

### VISIT TO CHOPO.

EVERY thing being ready for our departure we took leave of Laheisey, surrounded by almost the whole population of the place. When about half a mile from the town we were met by a Matslaroo, almost out of breath, with the information that many buffaloes had come to the vicinity of the fountain before us in the valley to drink. On hearing which every man who had a musket ran towards the spot. The news soon reached the town, when most of the people rushed out to see the result, and the waggons only proceeded about two miles forward, before we halted, that we might carry with us at least part of the expected flesh. We heard many shots fired, but knew nothing of their effect till about seven P. M., when some of the shooters rejoined the waggons, from whom we learned that three buffaloes were killed and several wounded. They were numerous, and must have been very

thirsty, as some of them had climbed over steep rocks to a spring at a considerable height on the side of a hill. It is probable that scarcity of water in the desert to the north had caused so many to come in search of it to the mountains of Laheisey. A Matslaroo appeared almost frantic with joy at the sight of such a number of slaughered buffaloes.

This was the third time that, on leaving a town, Providence had put it in our power, by sending us game, to repay the people for their kindness to us.*

Some of the shooters, who went into the desert, saw two cameleopards; but a Matslaroo allowing himself too soon to be seen by them, they were intimidated and fled. The lion can seldom kill this animal, owing to the thickness of his

* One of the marksmen had a narrow escape. Being attacked by a wounded buffalo, he was saved only by starting to one side; the activity and fury of the animal was so great that he precipitated himself forward in a straight line, without being able to bend from his course. A young Hottentot, attached to the Lattakoo Mission, was lately less fortunate, being so inconsiderate as to put himself in the way of the infuriated animal, which tossed him on his horns, and tore out his entrails; then fell upon him with his whole weight on one side, and again rising fell upon him with his other side; after which he literally trod him to pieces.

skin. He has been known to jump upon the back of the çameleopard, and to have been carried a distance of twenty miles. His claws however are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider till the lion himself chooses to dismount.

29th. The buffaloes shot last night were cut up by the people in the morning, and brought to the waggons, when a portion was given to the wives of Laheisey, and to several of his people; also to Munameets, Seretz, and their servants, retaining a sufficient portion for our own use.

At one P. M., every thing being packed up, and the oxen yoked, we proceeded in a S. S. E. direction over the desert, along the foot of the mountains of Laheisey. Our track lay over sand and among trees and bushes. At three P. M. we halted for a little time, at a pool of white-clay water, called Leeboochane, where we filled all our empty vessels. Though thick, yet it was well tasted. At half past four P. M. we halted for the night, at Reeboopee, a large pool of similar water, lying opposite to the most easterly of the Laheisey Mountains.

Therm. at sunrise 48: at noon 74.

30th. Early in the morning a party set out

in search of more buffaloes, while others staid behind to dry the flesh we had already got, in order to preserve it. Therm. at sunrise 30. The pool was covered with thin ice, capable of supporting birds, that walked on it as if astonished they could not reach the water. Therm. at noon 70. While halting at Reeboopee, two women appeared, who came for water from one of Laheisey's outposts. The buffalo flesh being pretty well dried by three P. M., we proceeded on our journey. The ants in that part of Africa seem aware of the destructive effect of rain upon the buildings which they rear with so much labour, as most of their hills are built either against trees or within shelter of the branches; some of these curious structures appeared to be about five feet high. They were conical in form, and rested upon proportionable bases. At five P. M. we halted at a pool called Makrooman,* having travelled in a direction S. S. E.

In the evening Munameets came into the tent with the interpreter, informing us that there were many eilands near Makrooman, and seriously recommended our stopping a day to shoot some of them. We reminded him that the object

* Or Mother of Krooman, *Ma* being the Bootshuana word for Mother.

of our journey was not to destroy game, merely for the sake of feasting on it; but that our shooting was only for our support while travelling, and Providence having already supplied us liberally for that object, we could not consent to halt; but we assured him that our men should do all in their power to kill more as we went forward. Near midnight a bird alighted on a tree opposite the tent, whose cry so much resembled the barking of a dog, that even the dogs themselves seemed deceived by it, and joined in full chorus.

July 1st. The blue crocus in flower abounds in the desert, and the root is relished by the natives; it is much larger than those of England. The oxen having strayed during the night, it was ten A. M. before they were collected and put to the waggons, at which time we left Makrooman.

Birds' nests, resembling those in England, *viz.* without a roof, were to be seen almost in every large bush, but so slightly constructed that they went to pieces almost on the touch. Scarcity of rain and violent winds, perhaps induces them to build thus slightly. The country over which we travelled, parallel to the eastern front of the mountains of Laheisey, was pleasantly interspersed with trees and tall withered grass, frequently reaching to the backs of the oxen. The

soil is composed of very red sand and clay. At one P. M. we observed cattle feeding among the trees, an indication of our approach to Chopo, where we arrived at two P. M., having travelled S. E.

The town of Chopo is situated on the north side of the bed of the River Nokannan, which was dry, as well as the Krooman. Like the bed of the latter, however, water is found by digging deep wells. We examined two of these, and found them twenty-five feet deep to the surface of the water, to which they descend by wooden platforms, supported upon posts reaching from the bottom, and rudely constructed. A man descended one of these wells for a small pail of water while we were there; to ascend with his vessel full appeared almost as difficult as though he had to climb a tree with it, yet such is the effect of habit, he hardly spilt a drop. We were sorry to hear that five men were buried in one of these wells last year by the falling in of the sides. They had no means for quickly digging down to them, possessing only sharp pointed sticks and wooden dishes for throwing out the earth and sand. What incalculable labour the digging of these wells must occasion to the poor creatures, and how important to them would be the introduction of even the earliest efforts of European skill and ingenuity.

During the day, our shooters when near the mountains, fell in with a kraal of poor Bootshuana Bushmen, who appeared to be extremely wretched. Lately, when almost starving, these people found a straggling cow belonging to the Corannas of Chopo, which they killed and ate. This theft was discovered, and the Bushmen being unable to replace the cow, the Corannas sent to other kraals on the Krooman to join in a commando against the robbers. The town of Chopo is small; besides the habitations of the Corannas we found a cluster of houses belonging to some Matslaroos, who had deserted their native places on the Krooman.

Many of the inhabitants attended worship in the evening, when the leading facts in the Bible were related to them, likewise the importance of a man's life above that of a beast. They furnished us with a good supply of milk, for which we gave them tobacco, the best medium of exchange in the desert.

2nd. Therm. at sunrise 37: at noon 65. A few women ventured to approach us before breakfast; they viewed the tent, table, and the things standing on it, with great surprise. They were overheard saying to each other, "Surely these people cannot be men!" like the Peruvians, on the arrival of Manca Capai amongst them.

Besides other presents I gave a snuff-box, with snuff in it, to the old captain of the kraal. He could not open it, but gave it to Munameets to show him the way, who opened it before him, put the snuff it contained into his own hand, snuffed up the whole of it, and returned the empty box to the chief, who took no notice of the trick, which was not done in joke, but with the utmost gravity.

Both Corannas and Matslaroos attended worship, after which the aged chief, with many of his people, remained behind to give us the information we were desirous of obtaining, and which we received from his own lips.

He was about seventy years of age, having a dirty blue and white striped handkerchief tied about his head, and was clothed in tattered skins of a dark red hue. His name was Hanobey, and that of his wife Chawtoy.

The names of his sons killed on a commando against the Barrolongs, or Mashows, &c. were:—

Tabooshey, Mateebe, Bahheleeley, Matampee, Sebooshey, Chumalechala, Quesah, and Koro.

His remaining sons, Haatshahha, who, being the eldest son alive, succeeds him as chief; Mootseeoky, [or, There is the Town.]

His daughters' names were Sooass, Towuss, Noeis, and Mayess.

His father's name was Kooreekey, but he was ignorant of the name of his grandfather. Kooreekey was killed when on a commando against Makkabba, the King of the Wanketzens, when his son, Hanobey, was about twenty years of of age. His forefathers, like himself, always lived near the Nokannan River. He well remembered when it was a considerable stream running into the Krooman River, but it dried up when his son, Haatshahha, was born, or nearly about that time. The stream did not fall off gradually, but all at once. His people were formerly numerous, but many of them had been killed in three commandoes against the Wanketzens and Mashows. The Long-Mountain Bushmen, south of Chopo, have sometimes attacked them and stolen their cattle. They are seldom visited by lions, but when they come it is always from the north. If a large number appears, (which has not been the case for a considerable time,) all the men are accustomed to arm themselves, and generally either kill or drive them away. There are wolves and cameleopards, but the latter generally keep near the mountains of Laheisey. They have frequently, what he called "terrible rains," at that time of the year when their days are about the longest, but t

are never visited by violent gales or gusts of wind. He confessed that they knew nothing about the origin of man, nor of his possessing a soul, neither did he know any thing about God. He added that he was almost worn out, and now about to leave the world, wherefore he did not know whether teachers coming among them would be good or evil, nor did his son;---but he stated no objections to their coming.

Our poor oxen not having had any water the preceding evening, we expected that the offer of some tobacco would procure it for them in the morning, but the people would not supply their wants on any consideration. Of course we could not remain longer with them. The oxen had strayed during the night, but we collected them all, and having yoked them to the waggons, departed at noon. We halted at the wells, as we passed, to try once more to obtain a little water for the thirsty animals, before they proceeded over the desert; but though they had given us a sheep and plenty of milk, yet all our offers and earnest entreaties could only obtain a little for four or five sheep, and this at the entreaty of Munameets. They told us if we set off immediately, and continued to go forward over the desert, we should reach water the next morning, which assurance gave us but little comfort. In this part of the world the introduction of simple

but powerful machinery for raising water, would be one of the greatest temporal benefits that could be conferred on the inhabitants; under the existing difficulties of procuring water, neither the population nor agriculture can possibly advance.

## CHAP. XIV.

### JOURNEY FROM CHOPO TO LATTAKOO.

BEING unable to procure any water for our oxen at Chopo, we took final leave of it, left the bed of the Nokannan River, and proceeded over the desert. On the west side of the Nokannan, which we had left the preceding day, is an extensive wood of mimosa trees, but on the east side we found only bushes and brown short grass growing out of red sand; these were succeeded by low bushes, and afterwards nothing but thinly scattered tufts of grass were to be seen. But suddenly, however, we came to grass nearly reaching to the backs of the oxen, which we saw burning at a distance, in three different directions, and which had been set on fire by the natives. This is often done with the hope of rain coming immediately after, when, as in Asia, young grass shoots up, and soon attracts the game.

As we went forward over the sand, the fore wheel of one of the waggons stuck fast in a bush. This made the oxen run quickly to one side, by which the pole was snapped in two. After it was repaired, we proceeded forward in an easterly direction. The land seemed deserted by all kinds of animals; every thing was still, even the motion of the waggons could hardly be heard, in consequence of the soft, dry sand over which they moved. The sun went down, and left us in the dark, when the Bushmen pits, and holes excavated by animals became so numerous as to endanger waggons, oxen, and pedestrians; upon coming therefore to a few trees, at seven P. M., we judged it best to halt till the return of daylight. Our course was east.

3rd. We halted in a spot near twelve trees, the only ones to be seen; some of them, which were decayed by age, afforded us a good supply of fuel for our fires during the night; but our oxen were not to be found, having gone off in search of water, and from their footmarks they appeared to have proceeded to the south, a direction in which they were not likely to obtain it. Part of our Hottentots at sunrise went in pursuit of them. It being the Sabbath, we had our usual worship at eleven A. M. Therm. at noon 70.

At three P. M. part of our men returned with the oxen; they had strayed to the Krooman River, near Clohah's place. The Hottentots met two of his captains driving them to Patannee, supposing we were there, for they knew the oxen belonged to us.

Our water being all expended, and as no supply was to be obtained in the desert, we were under the necessity of departing as soon as possible. We therefore went forward at half past three P. M. Our course at first led us among low bushes and tall grass, where the Bushmen had formed many pits. There were also holes made by porcupines and other animals, which rendered it necessary to keep a good look out, lest any of the wheels should sink into them.

The soil over which we travelled varied; consisting of clay and sand, sometimes of a red colour, at other times brown, and occasionally yellow. About sunset we reached the eastern side of the desert, and began to cross a range of hills that ran parallel to the Krooman River. For two or three miles it was very difficult for the oxen to get forward, from the closeness with which the hookthorn-bushes grew to each other. Munameets was much torn by them; the blood streamed down his legs from many wounds. The other Matchappees shared the same fate, and

so did the oxen, till they began to revolt against going forward. They were sometimes held fast by the tail, and obliged to halt till they could be extricated. The planet Venus setting about eight P. M. left us more in the dark than before; however, after a severe struggle, we reached Machatchanai at half past nine P. M. Not one of the inhabitants came near us, being unwilling to expose themselves either to the cold night air, or to the probable solicitations for food by the Matchappees who were with us.

4th. Therm. at sunrise 40: noon 66. By daylight the people flocked about the waggons, when the incessant noise of tongues commenced. At eleven A. M. a considerable number of the people collected for worship, when Mr. Moffat gave them a serious address.

A young Griqua arrived this day on his way to Patannee, accompanied by one of Mateebe's confidential men. The young man's mother had married a Matslaroo, who got with her much property in cattle; the husband killed her cattle chiefly for supplying the family, and marked the calves belonging to her cows with his own mark. In consequence of some disagreement with him about these things, she had left him, and gone to Lattakoo. She wished to have back her cattle, and to live with her son. Mateebe rather fa-

voured her side of the question, and his messenger accompanied the young man to Patannee, to obtain a settlement with the husband.

After taking leave of Clohah, &c. we left Machatchanai at two P. M., and halted a little time at the kraal, whose inhabitants had wounded and robbed the Mashows. We stated our concern to the chief of the robbers for what they had done to the Mashows, and said it would prevent people from coming near them in future; adding, that we were particularly concerned it should have happened immediately after we had been at Mashow, and had settled a friendly intercourse between them and the people on the Krooman River. The captain said that none of the Mashows were dead; and he had sent back all the cattle; * that the affair was done by the young men; and he begged us to prevail on Mateebe not to come and kill him. We inquired whether he had returned the merchandize as well as the cattle. He wished us to believe he had; but it was evident, from the hesitation with which he spoke, that he had not. Munameets going past the kraal, without calling, perhaps alarmed him.

* This was found not to be true, he had only sent back five of the cattle.

While we were at dinner in the tent, at Machatchanai, a little girl, almost a skeleton from hunger, stood near the tent, gazing at us with an anxious countenance. We gave her some meat, which she devoured with the voracity of a tiger. Many of the captains' daughters sat near, evidently astonished that we should take notice of such a poor child; for they think that if any thing be given away, it ought to be given to the rich. It is remarkable that the dogs in that part of Africa seem to be similarly affected, for should a poor half-starved dog happen to make his appearance, all the well-fed dogs, as if by consent, rush upon him, and are ready to tear him to pieces.

At half past five P. M., it being nearly dark, we halted at a village of poor Bootshuanas, who attended our worship, when they were addressed upon the Scripture question—"What is man?" They appeared much pleased at our halting with them.

5th. Departing at ten A. M., we entered upon the last stage to Lattakoo. The captain of the plundering kraal, with whom we had conversed the preceding day, joined us on his road to Lattakoo, in order to make his peace with Mateebe. Four servants accompanied him, walking one after another behind. He pleaded with Mrs.

Moffat for a handkerchief to wrap round his head, which she gave him. We reached Lattakoo about half past twelve at noon, in good health, and without losing a single ox. Twelve sheep were taken with us for provision, in case game should not be met with, nine of which were brought back alive, owing to our success in shooting. We had not been incommoded by either high wind or rain during the whole journey, but were favoured with almost constant sunshine every day, though it was now winter.

## CHAP. XV.

### THIRD RESIDENCE AT NEW LATTAKOO.

ON reaching Lattakoo we found all the people returned from their four months' journey to the fair at Beaufort in the colony, except three Matchappees who had been drowned in crossing the Great Orange River on a raft, as reported to us at Turreehey. There had been great lamentation for them at Lattakoo, and the white men were blamed for advising them to go to that place for beads, none having been obtained there. The raft on which they attempted to cross the Great River was only large enough to carry five persons, yet, contrary to advice, ten crowded upon it with their property. The consequence was that one side of the raft sunk down. Three of the Matchappees were carried away by the strength of the current. However, we were

Campbell del. Clark sculp.

A Lattakoo Chief and his Wife.

London, Pub.d by F. Westley, Stationers Court. 1822.

glad to find that Mateebe censured none but the people themselves who had been drowned, and these for going upon the raft contrary to advice and warning. All spoke in commendation of the King of the place, which was the title they gave to Mr. Stokenstrome, the Landdrost of Graaff Reynet. He was present and superintended the market, and had treated them with much kindness, of which they were fully sensible; but they complained of some of the farmers, who had either ridiculed or used them roughly. Their anger, however, was not great, as the Landdrost had desired to be informed if any one treated them ill. The Griquas were also greatly disappointed at not being able to obtain tools, plough-shares, tar for their waggons, or any thing that they wanted. Nothing was to be had but clothing.

It will, probably, be difficult to get the Matchappees to attend the market again, from its great distance, and the disappointment they felt at not obtaining beads, which their hearts are chiefly set upon.

They expected to find every white man in the colony a Missionary, and were surprised when they halted near a farmer's house, that they were not called in to worship. When at Beaufort they wondered to see the farmers sit with their hats

on during the time of worship, and some of them throwing small stones at each other; they did not know what to make of this.

When the Matchappees at the fair received paper money for the articles they had to dispose of, they could not be made to understand its use; after farther explanations they supposed they could procure any thing they chose for it, whether the paper was for one, two, or more rix-dollars. Their money being rejected as too little for the articles they wanted, they thought they had been cheated by the persons who had given them the paper, and gave it for any thing they could obtain, despising small pieces of dirty paper.

On their return to Lattakoo, every day some of them were making mock sales, imitating the auctioneer, calling out in the Dutch language his very words, "Once, twice, thrice! Who bids more?" &c., which afforded great amusement to the natives.

Five Corannas, from Mobatee, arrived, who informed us that they had removed to the place we had recommended as better for fields and gardens, and consequently for a permanent settlement, but they entertained doubts of its suitableness;

they said, however, that Cupido thought favourably of it. It lies between Old Lattakoo and Malapeetzee.

Two messengers, from Makkabba, arrived at Lattakoo a few days before, neither of whom were Wanketzens. Merobey, [or, Peculiar Sack,] belonging to a kraal lower down the Krooman, and lived with Makkabba, according to his own confession, as a spy from Mateebe, to send him what information he could obtain of Makkabba's doings and designs. The other Chookoroor, [or, Rhinoceros,] was a Baroolong, or Mashow man, and rather connected with Buys, the runaway boor, than Makkabba.

They said Makkabba wished to know why we visited the Mashows, Marootzees, &c., and not him? What we thought of him, that we would not come and see him? Did we think he was a bad man? In answer they were told that it was because Makkabba had not made his peace with Mateebe, with whom we were friends, and because in every town we visited on our way up the country, we found messengers from him trying to stir them up to war; that we were afraid to come to a place where the people were not peaceably disposed. They said that when the first news came to the Wanketzens of our journey, Buys said it was a commando from his captain

coming against him, which excited considerable alarm for some days, till they had information that we came in peace. Makkabba had invited Buys to visit him, with the promise of a present of two or three whole outposts of cattle; but after his arrival he was presented only with thirty oxen, which being so few compared to the number promised, he would not accept of them. On which Makkabba sent him two oxen to kill, intimating, that these oxen said he must not leave Melita, which is their form of detention. He has attempted several times to get out of this snare, but there are always oxen who say nay. He had sent a messenger to a chief captain at Lattakoo, requesting him to come to Makkabba, and use his influence to obtain his release. I inquired if Makkabba had received the present which I sent him from Kurreechane. They replied that they did not know, because he kept every thing so secret, and they had seldom access to him. If he sent a messenger to any chief, he did not deliver the message himself to the person, but sent another to tell him what it was.

Buys, the Africaner, is reported to sleep little, being always afraid of an attack upon his life. He has three guns, which he keeps beside him, and has taught his wife how to load them, that, when attacked, he may have only to fire.

He is a miserable man, and his family are captives with him. Had we accepted of Makkabba's invitation to visit him at Melita, it is very probable the whole party would have been detained. His son is expected soon to rise up in rebellion against him, and his party is said to be numerous. Should the father be removed from power, it will be a great deliverance to that part of Africa, as the son is more peaceably disposed. The commando he was endeavouring to collect from the different nations, did not take place, as only one Tammaha town and one nation beyond Melita consented to unite with him in it.

A Bootshuana being asked if he knew the names of the first man and woman in the world? Instead of answering the question inquired how he could tell their names, when he did not know to what nation they belonged.

8th. Cupido, with his Coranna captain, arrived on his way to Griqua Town, to bring home some sheep which he had there. This was the coldest day the Missionaries had recollected at Lattakoo, the therm. being under 40 the whole day; the cold wind blew from the south. It is rather remarkable that the greatest rains in summer should come from the N. W., or Great Desert.

9th. Rather a novel sight occurred in the

morning, the ground being thinly covered with snow; this the Missionaries had not seen, even on the hills, during their residence at Lattakoo. *Tzeleele* is the Bootshuana word for cold, and *seramee* for frost; but they have no word for ice or snow, calling them also *seramee*. Not one Matchappee attended the morning worship, nor were any seen moving from their houses, all were trembling and crouching round fires in their yards. Therm. at sunrise 30: noon 39: sunset 52. The snow was all gone by noon, in consequence of the wind gradually veering round from the S. to N. E.

The young man whom we met at Clohah's place, on his way to Patannee to demand his mother's cattle, returned to Lattakoo. The following is a fuller statement of his business.

Kreega, a boor from the colony, lived among the Griquas about fourteen years ago, when Dr. Cowan and his party were on their journey into the interior. The Doctor finding him likely to be useful on such a journey, prevailed on him to accompany them; Kreega left four or five wives behind, and a considerable stock of cattle.

When there was no prospect of the party ever returning, it being believed that they had been murdered by the Wanketzens, one of his Mat-

chappee wives married a Matslaroo captain at Patannee, and brought with her about a hundred head of cattle. This captain, besides using her ill, killed more of her cattle than of his own for the support of the family. Being dissatisfied, she had left him, preferring to live with her son, by Kreega, than with the captain, but he would not restore her cattle. She laid her complaint before Mateebe, who sent one of his trusty servants with her son to endeavour to settle the business with the captain. Mateebe called on Mr. R. in the evening, telling him that they had returned from Patannee with seventeen head of cattle, and the lad being the son of a Makooa, (or white man,) he wished Mr. R. to come along with him to witness the restoration.

The husband and the runaway wife were there. She declared she was not satisfied with the seventeen oxen and cows, when there ought to have been about a hundred. It had been reported that when the husband heard of the young man's coming to demand his mother's cattle, he employed a person to drive away those which were left, to a distance from Patannee. She threatened to go and procure a commando of Griquas and to demand them from Lintua the husband's chief. It was thought at Lattakoo that this threat would terrify them to give up the re-

mainder, as the Griquas have guns. Mateebe acted honourably in the affair.

10th. On the Sabbath morning there is always a prayer meeting at sunrise. On Saturday evening information is given that the subsequent day is the Lord's day, but those who do not hear this notice know the day by the more early ringing of the bell. Both Mateebe and Mahootoo attended the early meeting. At half past ten A. M. more attended at worship than had been present at any meeting, since the people returned from Beaufort market.

At three P. M. there is always a conversation meeting, in which the Matchappees are asked questions respecting what they hear from scripture. It is not their habit to give a direct answer, but they must by other questions be brought to it. A women said at this meeting, that it was not easy for a Matchappee to understand the word of God, nor for it to go into their hearts. When asked whether she would be afraid if she knew she was to die that night? She said, white people had faith, and knew they should go to heaven; but Matchappees had not faith, and were afraid they should go to hell? Seretz, the Patannee captain, being present, was asked if he thought his people had need of the word of God?

He said those who had it were all rich. He was informed that riches did not fall down upon them like rain from the clouds, any more than on the Bootshuanas, but God's word condemned idleness and commanded industry, and industry, attended by the blessing of God, was successful in obtaining many comforts for mankind, which they would otherwise be without.

At five P. M. I attended the usual meeting of young people, who repeated several remarks they had heard during the day, and answered many questions which were put to them. They did so as well as children instructed in England could have done. The questions which I put were not previously known by them. It was interesting to see children, living so far in the interior of a dark and barbarous continent, readily replying to questions relating to the great truths of the Gospel.

Mr. Hamilton, in the evening, preached to the Coranna visitors through an interpreter. Therm. at noon 44.

12th. Early in the forenoon we heard the alarm-cry spreading over the town. On going out to ascertain the cause, we found it arose from suspicious Bushmen having been seen near some of the cattle-posts. Proceeding to Mateebe's, to

make farther inquiry, we met many running out of the town, armed with bows and arrows, assagais, battle-axes and shields. The point of assembling having been mentioned by the cryer, every man left the town as soon as he was ready. We found Mateebe and others busy, preparing for their departure, and with apparent indifference. They took no notice of us. Several were making fluent speeches on the business, but Mateebe appeared as if he did not know any person were present. We then returned to a meeting we had appointed about our own affairs. Mateebe soon followed, hastily shook hands with us, ran into the yard calling to Mrs. R. to give him some snuff, after which he ran off in a southerly direction, being the course which the others had pursued. They returned in the evening without having seen any Bushmen.

We expected to have left Lattakoo in a few days; but on minutely inspecting the waggons, we found it would take at least a fortnight to repair them.

Mr. Hamilton having finished a mill-stone, and likewise a mill-wheel, for the grinding of corn, it was found that the most suitable spot for erecting the mill belonged to a Matchappee captain, who was willing to dispose of it. After dinner I went with Mr. and Mrs. Hamilton, Jan Hen-

dric, Cupido, and the captain, to view the ground. On reaching it, the captain walked round it, pointing out certain bushes, stones, &c. which marked its boundaries. He also showed two excellent fountains of water which were upon it. The extent might be four or five acres of land. He was asked what price he demanded for it, on which he mentioned a certain quantity of beads; but Mr. Hamilton told him he had no beads. He then said he would give it for a roll of tobacco, weighing about twenty pounds. Mr. H. said he had not that quantity, but would give it when it grew. Not having patience to wait for the growing of the tobacco, he next asked a fat sheep, which he said would please his wife, whose ground it was. He was promised the choice of the sheep when they came to the kraal in the evening.

He then told us that the adjoining ground belonged to another of his wives, who he had no doubt would sell it also. Jan Hendric offering to be the purchaser, he engaged to procure her consent. He lingered about Mr. Hamilton's house the whole afternoon, anxiously waiting for the arrival of the sheep, that he might have a feast.

Lands which their ancestors have dug and sown, become the property of the family, and

all of them know well what ground in this way belongs to each family. Those parts which have not been claimed, a Matchappee may take possession of at any time, and sow them, which gives him a firm title for ever; but a stranger cannot do this, he must obtain a grant from the king.

The above is perhaps the first ground that was ever purchased in the Matchappee country, and perhaps the transaction might lead many to ascertain their property, who never felt any concern on such a matter before. The seller, a tall, good-looking man, seemed greatly pleased with the bargain.

When returning from the purchase of the land we saw a strange waggon approaching Lattakoo, which is a rare occurrence. We concluded it must either be Dr. Philip, or the Landdrost of Graaff Reynet. It was, however, Africaner, with Mr. Moffat's furniture and books from Namaqualand, where he had been a Missionary for eighteen months. They had been five weeks on the journey. This was a singular act of Christian affection, being wholly gratuitous.

Therm. at noon 60: wind from north.

14th. The Matchappees, at their last peetso, resolved, when the new moon came, to go against

the Bushmen, in order to revenge the robberies they had committed. The new moon having arrived, Mateebe was asked by them if they were to go; he replied, "Not yet, for Brumella's wife is ill." Brumella dare not leave the town in such a case, and being a principal man they do not like to go without him.

Cupido, with his waggon and some Corannas, departed for Griqua Town; five or six poor Matchappees embraced the opportunity of travelling with the waggon. Their object was to obtain employment among the Griquas, because they were in a starving condition at Lattakoo. It was affecting to see them, reduced almost to skeletons; The skins they wore for clothing were very tattered indeed, so that nothing could exceed the wretchedness of their appearance. But misery only raises detestation and contempt, never pity and compassion among these uncivilized nations.

Mr. Hamilton having had his only tureen-spoon stolen from him, complained to Mateebe, who coolly remarked that the Matchappees were a stupid people, and could not be at the trouble to use any means for its recovery. The gate was, therefore, shut to prevent their coming in such numbers into the house. Thieving was likely to increase, as food was becoming scarce, and the people could have no supply from the ground till

December or January; the crocus and other roots also which they eat are only to be had at a distance from the town.

15th. Jan Hendric, the native teacher, a Griqua, gave the address at the morning worship, from the story of Zaccheus.

A poor native came to Mr. Hamilton's door after it was dark, bringing a piece of fire-wood, and soliciting some food for it. On telling him they had plenty of wood, he said he should die if they did not give him something to eat, and begged it for the sake of the Son of God. This was the first time they had heard a Matchappee make use of such an expression. Mrs. Hamilton humanely helped him to something. At that time the cows being near their calving, and there being little nourishment in the grass in winter, they give but a small portion of milk, which makes it a hard time for the poor, and even for the rich after a bad harvest.

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*The Names of the different Divisions, or Wards, of New Lattakoo, with the Names of the Chiefs of each Ward.*

THE name of a division, or ward, is Coatlaai. Thus, in speaking of Mateebe's ward, they say,

coatlaai a Mashy, the ward of Mateebe. Mashy is the old family name of Mateebe. The same mode of expression is used to describe all the other wards, each of them being called by the old family name of its captain.

| WARDS, OR COATLAAIS. | NAMES OF PRESENT CHIEFS. |
|---|---|
| *Mashy* - - - - - - | *Mateebe.* |
| *Malito* - - - - - - | *Brumella.* |
| *Lekooncha* - - - - - | *Chakka.* |
| *Mashy* - - - - - - | *Salakootoo.* |
| *Moorooaan* - - - - - | *Siminoo.* |
| *Mabotte* - - - - - | *Maklak.* |
| *O Tipa* - - - - - - | *Geibee.* |
| *Pekwee* - - - - - - | *Mora.* |
| *Shaping* - - - - - - | *Mabbinowna.* |
| *Moriba* - - - - - - | *Mooklala.* |
| *Magelle* - - - - - - | *Sillibog.* |
| *Moropin* - - - - - - | *Moogotsee.* |
| *Bamogoswe* - - - - - | *Magwaakwe.* |
| *Makoolana* - - - - - | *Bakolamela.* |
| *Mamapoola* - - - - - | *T Campee.* |
| *Maroomoo* - - - - - | *Makweetsee.* |
| *Tzepana* - - - - - - | *Poh.* |
| *Goramootooro* - - - - | *Sohekla.* |
| *Letianee* - - - - - - | *Mooittee.* |
| *Haraclaw* - - - - - | *Site.* |
| *Morakilee* - - - - - | *Sinatele.* |
| *Poolagana* - - - - - | *Moolee.* |
| *Mamabebee* - - - - - | *Malihee.* |

| WARDS, OR COATLAAIS. | NAMES OF PRESENT CHIEFS. |
|---|---|
| *Moolehe* - - - - - | *Malowee.* |
| *Mashoona* - - - - | *Maklak.* |
| *Mootsabee* - - - - | *Matslaka.* |
| *Peetsingana* - - - | *Gababooya.* |
| *Klassee* - - - - - | *Kontwee.* |
| *Mooinklaree* - - - | *Kwerichaan.* |

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*The substance of some Speeches delivered during a General Meeting of Captains, held at Lattakoo a few days before my arrival.*

MATEEBE, the King, rose and made an introductory speech, wherein he first accused some persons who had stolen corn, &c. from the fields, which he said was a disgrace to his city; and, secondly, he had a complaint to make against a woman who had sown corn too early, contrary to the law; and stated that he had condemned her to pay the fine of an ox. "It seemed," he remarked, "that the women were inclined to act like men, and that nothing would satisfy them but taking men's clothes, and doing the work of men." *

He then said that he had no brothers now,

* Probably referring to the women's boldly violating the laws which are enacted and enforced by men.

they had left him, and were gone to live at Old Jefthah's in the mountains. He asked, "who ever saw such things, as captains leaving their stations? If every one were to act in that manner, what would become of the city?"

MALALLA, Mateebe's brother, then rose in a great rage, and asked Mateebe if his town were worthy the name, if there was either food, or order, or any thing else to induce people to live in it? adding that his absence was for the good of all, viz. to guard the cattle, and he was his own master! While Malalla continued to speak under the influence of violent passion——

TEYSO, an amiable man, of a mild temper, stood up and opposed him. He said Malalla was certainly faulty, and asked him where he had heard that a man ought to flee from his city on account of hunger---if the town suffered for want of food, all ought to suffer together. He asked, how he could go and join strangers, forsaking his people and place, and not only these, but his own family likewise; and how could he think of taking wives among strangers, while the word of God was among them? He wished to know if the game were all dead! and if not, whether it did not become them rather to return home and hunt, that their wives and children might have food.

MAKLAK, an old chief, then rose and said, that they must not be too hard upon the young Princes; they were but youths, and it was their youthful feelings that led them astray; that they would know and act better when they became older. He likewise observed that Malalla, in his absence, had rendered himself useful to the whole community, as the whole of the cattle were taken care of.

A young chief, who till that day had been considered by the Missionaries as a slavish supporter of Mateebe, rose and defended Malalla. He began by asking how Mateebe dared to speak as he did; and declared that the young people loved independence, and would not bend for any one; that it was not good for people to be so afraid of their King, who was but a man, and when he did any thing wrong his people ought to have the right to tell him publicly of it; that for his part he was not afraid of Mateebe, and would support Malalla to the very last.

BRUMELLA, brother-in-law to Mateebe, then took up the matter in a masterly way, showing that so long as they had not resolved to abandon the town, such conduct could not be approved or permitted, and said he should move that those young chiefs be called in imme-

diately, that the strength of the place might not be divided.

Malalla stood with his assagais in his hand, looking towards the ground, as if convinced of the folly of his conduct, till the meeting broke up.

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Such is the freedom of speech at those public meetings, that some of the captains have said of the King, that he stupifies his mind by smoking tobacco, and is not fit to rule over them.

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At the peetso, or general meeting of the captains, when it was resolved that they should go on no more plundering expeditions, to steal cattle from the neighbouring nations, Seemeeno, who opposed the motion, said, if they relinquished going upon commandoes, the young men would have no way left of distinguishing themselves by killing people, and rather than that they should not be renowned in this way, as formerly, he recommended that they should kill their mothers.

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Every peetso is begun and ended by pronouncing the word *poola*, or rain; and every speech made at this meeting begins and ends with the

same word; it is likewise used by all, on taking leave of each other. Their entire dependence being on milk and corn, renders much rain of the last importance to them. Without it their grass and corn must wither and decay, and famine must succeed.

## CHAP XVI.

### AN ACCOUNT OF THE THIRD RESIDENCE AT LATTAKOO CONCLUDED.

IMMEDIATELY after morning worship we were sorry to hear the alarm-cry again commence at the east end of the town, announcing that the Bushmen had stolen some cattle. In about five minutes after the alarm was given, armed men were seen rushing out from various parts of the town. At the same time Mateebe was observed running alone, and without noticing any person; every man hastened to the spot where the robbery had been committed.*

A Griqua, who came from Griqua Town to Lattakoo, thinking he was compelled to work too much, set off alone on his return home.

* As the Bootshuanas can run with much greater speed than the Bushmen, the latter seldom escape, if they are once got sight of.

Before he came to Berend's place, which is half way, he went to a pool of water to drink. Being observed by some Bushmen he was pursued, but saved his life by out-running them. A short time after leaving Berend's place he was followed again by Bushmen; fearing they were gaining on him he threw away his sheepskin caross. This being all he possessed worth having they gave up the chase. It is said that such is the hatred of the Bushmen to the Griquas, that if they find a Griqua travelling alone they are sure to murder him, and are pleased with the reflection that they have thereby lessened their number.

In the evening we were informed that the Bushmen had carried off cattle from another outpost, belonging to an old captain, (Polekanny,) at a lower district of Lattakoo, and that the herdsmen were forced away also, with the design, it was feared, of being murdered, in order to prevent their bringing intelligence to Lattakoo. These depredations threw a general gloom over the place. We did not hear even a whisper among the inhabitants after sunset, nor were any moving about, all was perfectly still; nor is their concern on such occasions to be wondered at, as their chief dependence is on the cattle for support; they cannot trust to productions of their fields from the frequent droughts which blast all their hopes of a supply from thence.

We were all of opinion that killing the Bushmen, met with after such robberies, does not deter the survivors from stealing upon the first opportunity, for death among Bushmen is held in light estimation. If the offenders were to be seized and punished with severe floggings, imprisoned for some time, and afterwards liberated, they would not probably attempt to steal again. Besides, carrying home upon their bodies the marks of their disgraceful and severe punishment might discourage others from attempting such depredations. Jan Hendric, one of the Christian natives, had a proof of the success attending such treatment. When living in his own country, Griqua Land, the Bushmen had stolen some of his cattle. He and others pursued them on horseback, and caught the thieves. He gave them a severe flogging with a large sambuck made from the skin of a sea-cow, or rhinoceros, and which is generally used for driving oxen. This inspired them and their neighbours with such terror, that they never troubled them again. On the present occasion he accompanied Mateebe in the pursuit of the Bushmen, and we hoped he would prevent the murder of the innocent; for if the Matchappees were to come upon a kraal of Bushmen, however innocent of the offence, while enraged against that people they would murder man, woman, and child, with as much indifference as boys would kill mice. A short time before

this, Hendric met at the Great River with some Bushmen, who had resolved to throw a feeble child into the river, because they thought it never would be good for any thing, and because they had no food to spare. He had the humanity to bring the child home with him to save it from destruction. How great need have such a people of the softening doctrines of the Gospel! Their habitations are indeed full of cruelty and blood. The poor Bush-*women* must be wretched in the extreme, not knowing but that every time their husbands leave home, in search of food, they may bring after them a host of barbarians, thirsting for their blood, and crying for vengeance. To think of their situation is heart rending; nor is it likely to be made better, till the Gospel be sent among them. A Missionary station would be a refuge and a home to this scattered and miserable nation.

Those who went on horseback, in pursuit of the Bushmen, returned about midnight. After leaving Lattakoo they galloped forwards for about twenty miles, when they came in sight of four Bushmen driving the same number of oxen as fast as they could make them go. At first the Bushmen thought they were Matchappees who followed them on foot, therefore they thrust their spears into two of the weakest oxen; and continued to drive the others towards Reyner

Mountain. The instant however they discovered that their pursuers were on horseback, and armed with guns, they wounded the remaining oxen, and drove them back a little way, as if they had said, there are all your cattle, let *us* escape. After this they fled, and concealed themselves among bushes and holes. Our men did not pursue them, aware of the risque they ran from their poisoned arrows shot from behind the bushes. Besides, had the robbers been secured, they would have been immediately butchered by the Matchappees, who were also in the pursuit; they were contented, therefore, to drive back the wounded cattle. An hour and a half elapsed before they met the foremost of the Matchappees, who were delighted to find the expedition terminated by the recovery of the cattle. Our people then left them and returned home. On the way they passed Mateebe, sitting by a fire which he had kindled; and at a little distance they passed Munameets, employed in the same way; so that these chiefs had not intended to proceed farther till the next morning, when it was not probable they could have overtaken the Bushmen. Perhaps they were disappointed at finding none of the cattle dead of their wounds. In that case they would have abandoned the pursuit, and prepared to feast themselves; whereas now they were obliged to go to sleep fasting, for in such expeditions they carry no

provisions. As the Bushmen generally slaughter the cattle before they can be overtaken, the Matchappees look for a supply from this quarter. Should they come up to any cattle which the Bushmen have left dead, instead of pursuing the robbers with greater ardour, they sit down and feast.

About noon the commando returned, marching into the town, with singing, and imitating attacks on the Bushmen. Mateebe marched on the left of the front rank. They entered the King's inclosure, and sat down in rows at the right side of the gate, holding their shields before them, their spears erect, with the points resting on the ground. Several of the nimblest rushed from the ranks, and, after performing various evolutions, returned to their places, when they sung a slow tune. A captain then rose, and, with an audible voice, related all that had happened. He concluded his speech by pronouncing, in a martial manner, the word "*Seroomo!*" *To arms!* After singing another song in a drawling manner, Makklack, a chief captain, rose and gave an account of the robbery of Polekanny's cattle-post to the north of Lattakoo, which was supposed to have been done by the messengers of Makkabba, who had lately left Lattakoo. It was suspected that they had persuaded the herdsmen to join them in the robbery, and to accompany them to

the Wanketzen country, as they had not been heard of since. Mateebe then rose, and asked who had given permission to have a cattle-kraal made in that direction from the town? Then he pointed with his spear to all the points of the compass, saying, that to these they must carry their arms! On saying so, he was cheered by all; but this was a mere bravado.

20th. A considerable party came from Mashow for traffic, and Pelangye arrived from Old Lattakoo.

21st. Mahootoo, the queen, took from her arm an ivory ring, and made me a present of it, the first article I had seen her part with, though I had made her numerous presents; but she and Mateebe are both very covetous. She had a small piece of stick suspended on the left side of her cloak, about nine or ten inches long, with the bark on it, and full of notches cut with a knife. She said it was made by the doctor, and she wore it to cure a head-ache. She would not part with that, but brought me one in the afternoon exactly like it, and informed me that it cured either by hanging to the dress, or if I put the point of it into the fire and drew up the smoke into my nostrils it would remove the pain.

23rd. A message came from Kossie, King of

Mashow, stating that Makkabba, King of the Wanketzens, had sent there two oxen for Mateebe, as a token of peace, and desiring to know whether he should receive them for him. Mateebe hesitated what to do, "for," said he, "the one ox says [or means] peace, and the other means that he should unite with Makkabba on a commando." Another cause of his hesitation arose from the belief that Makkabba had power to put evil medicine into the cattle, which would kill all who should eat of them. He was advised to receive them only as signs of peace; and, if he was afraid to eat them, he need not; he might give them to our Hottentots, who would eat them without fear.

Pelangye, who travelled with me to Kurreechane, came to take leave previous to his return home to Miray Town, or Old Lattakoo. I made him a present of two yellow and two white buttons for himself, and two strings of beads for his little daughter Tattenyana, with which he was highly pleased. Mrs. H. had given him a present of tobacco for his journey, the evening before, which did not prevent him from asking for a second supply, with as much ease as if he had not received any. When she reminded him he had already got the accustomed present, he went away laughing.

Maquetzee, a Lattakoo captain, related to us an account of his journey, in his younger days, to Mampoor, when on a commando against that people. This Maquetzee was said to consider himself as the most intelligent man in Lattakoo, and the best acquainted with the traditions of their fathers, and contended that he ought to be consulted on all public affairs. He was more punctual in his attendance on worship than many others, and expected the Missionaries should notice it. All the captains have many people who are considered as their servants, and so likewise have their descendants. They may claim their service at any time when they can afford to give them food; but in general these dependants are not regarded, but are permitted to go where they like, and to do what they please. Maquetzee had a claim of this kind upon a young woman, to whom he had never paid any attention; but when he found she was engaged to serve at Mr. Hamilton's, in the forenoon, for her dinner, (after which she was to return home to her husband,) he came and told Mr. Hamilton that he had a servant belonging to him. As this was a favour done to Mr. H., he claimed a piece of tobacco now and then, which he continued to call for. He is a little man, always lively and in good spirits, is very fond of coming forward, like Mateebe and Mahootoo, at the conclusion of worship

in the meeting, and shaking hands with all the white people.

I had a meeting with Mateebe, to inform him of my intention to leave Lattakoo in three or four days, and inquired if he had any message to send to our friends in England. He said that if he had possessed a cat-skin cloak, he would have sent it to them, but he had not one, they might send him any thing they liked."

I reminded him that he had told me when in Lattakoo, about six years before, that Makkabba had murdered Dr. Cowan and his party, and that I wished to know if he was of the same opinion still? He said he was, and stated as a proof, that Makkabba had a kraal of sheep still, which had belonged to Dr. Cowan, and another proof was, that the travellers had gone up and never returned. I told him that Liqueling, the present Regent of the Marootzee, had heard of their passing a town to the eastward of both him and the Wanketzens. He said he had heard of that also, but he believed Makkabba was the man who killed them.

Those who assert that Makkabba did not murder them, allow that he robbed them of their sheep, as Mateebe said; but add, that they were

murdered by a king, more to the eastward, who asked them for their waggon, which they refused to part with; being determined to have the waggon, he put them to death.

Mahootoo took tea with us in the afternoon, and drank out of cups with considerable propriety. I examined the children of the school, and found them acquainted with the leading truths of revelation. The following is a statement of their progress in reading.

The children of Sedrass, the Bootshuana interpreter:—Dinah, speaks Dutch, and reads the Bible in that language, she can write a little, and has some knowledge of arithmetic.

Mooana (a boy) can read the Testament. Two others of his children also read and spell a little. The family understand the Dutch language by having lived among the Griquas.

April, a boy, can spell.
Boonsing, a girl, do.
Moutsanna do.
Another Dina do.

Several other young people had acquired a knowledge of the letters. They were much pleased by my recording their names.

Munameets called, and observed that he had

travelled with me to the Marootzee, and was glad I had returned safe, though Dr. Cowan had never returned. That he would willingly have gone with me to the Cape, but he could not leave his family during the present scarcity of provisions. I thanked him for his company to the Marootzee, and told him I thought it was better he did not go to the Cape, for it was a very long journey; but when I reached England, I should send him out some beads to purchase more cattle for the support of his family. I was afraid he was about to ask me for a musket, which I should have been under the necessity of refusing.

A poor female Matchappee, named Manyena, called and told me, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners and she would not leave the word. She prayed that I might be carried back safe to the Cape and to England.

## CHAP. XVII.

### LIVES OF SOME MATCHAPPEES.

### LIFE OF MUNAMEETS,

*Uncle to Mateebe, the King of Lattakoo, as related by himself.*

MUNAMEETS was born at Nokannan in the confines of the Great Southern Zahara, or Desert, near Long Mountain. His father's name was Bashway, and his mother's Picquaney. He is reputed to be the uncle of Mateebe by the marriage of his father with the grandmother of Mateebe. Bashway was murdered by a Bushman, near to Nokannan, while on a hunting excursion. Soon after his father's death, the Corannas made war against the Matchappees, in which they drove them from Nokannan to Catooss, and

afterwards to the source of the Krooman River, capturing almost the whole of their cattle, which were their chief means of support. The loss of these reduced them to the necessity of living upon roots and whatever game they could occasionally kill. During this famine his mother, Picquaney, died, when he was taken under the protection of Mallayabang, the King, and the father of Mateebe, who had him circumcised, paying for him the proportion of cattle expected from a captain on such an important occasion. Important in every acceptation of the term to the child, for so indispensible does it appear to character and respectability that the man on whom this ceremony has not been performed, must in their estimation be a fool, and incompetent to fill any eminent situation amongst them.

The first warlike expedition in which he was engaged was a disastrous one. In consequence of the urgent solicitations of the Mashows, the Matchappees consented to join them in attacking a nation in their neighbourhood. They had agreed upon a particular place where the two armies were to meet, but owing to some mistake a junction was not effected. The Matchappees, unwilling to return home without achieving something, resolved to attack the nation against which they had marched, without waiting for the Mashows. They were successful in the first

assault, defeating the people and capturing many of their cattle, which was the great object they had in acceding to the enterprise; but the next day their opponents rallied, attacked them in their turn, and gained a complete victory. All the cattle were recaptured, and the Matchappees were pursued with such celerity, that most of them threw away their cloaks, that they might be able to fly with greater speed. After the pursuit was abandoned, the fugitives nearly perished from the coldness of the weather, and the want of provisions. Eight of the chief captains and many young chiefs fell in the battle. Munameets himself killed two men with his own hand during the engagement. Mallayabang did not command the expedition, but committed it to Mateebe, his eldest son.

Some time afterwards the Matchappees sent a party to purchase cat-skin carosses from the Kallyharrys, a nation living considerably to the N. W. of Lattakoo, where the wild cat is found in great numbers, and where the carosses, or cloaks, made from them, are to be had in the largest quantities, and on the cheapest terms. During three days' journey in the Great Desert they found no water. A short time before reaching it they were attacked by Makkraka, then King of the Tauwe, who succeeded in cutting off the whole party. The news of this unprovoked attack

reaching the Matchappees at Lattakoo, they went on an expedition against the Tauwe to revenge the aggression, on which occasion they succeeded in taking many of their cattle.

Elated, but not satisfied with their success, the Matchappees marched a second time against them, when they defeated and slew many of the inhabitants and burnt their city. Munameets went upon the first expedition, though he could take but little share in it, being at that time much pained by a wound in his leg, which he had received from a poisoned arrow in a skirmish with John Bloom. In the second expedition, King Mallayabang would not permit any of his relatives to go, nor did he take the command himself, but gave it to Maklaka Mabot, one of his chief captains; so Munameets was prevented from taking an active part in this last attack.

After their discomfiture, and the destruction of their city, the Tauwe fled for protection to a nation beyond the Wanketzens; but even there the Matchappees would not permit them to remain in peace, but went upon a third expedition against them. On their march thither they fell in with Makabba, King of the Wanketzens, engaged in a hunting excursion, who, on hearing the object of their expedition, tried to divert them from it, and invited them to unite with him

in a commando against one of his neighbours. This they refused by the advice of one of their number, who knew that Makabba was a deceitful man. The Matchappees, therefore, went forward and attacked Makrakka, and the people among whom he had taken refuge, but they were defeated and obliged to make a hasty retreat, during which they came upon Makabba, who was lying in ambush to intercept them, whether they had been successful or unsuccessful. Rushing from the ambush he slew many of them. Thus instead of gaining by their persevering hostility against the Tauwe they were great losers.

Some years after the above expeditions the Mashows dispatched ambassadors to Lattakoo, inviting them to assist in an attack upon the Lehoiya nation, with whom they had a quarrel. The Matchappees, consenting to the request of the Mashows, sent a strong party, of which Munameets was one. The united army was successful in capturing and carrying off many cattle from the Lehoiya. On other expeditions, Munameets remarked, God had preserved him, but in this he was wounded in the leg, not during the assault upon the Lehoiya, but from the avarice of his companions, who on their return attacked a kraal of poor Bootshuana Bushmen, in order to seize the few cattle of which they were possessed. In the struggle he received the wound,

which swelled much. When he was crossing the Yellow River it became more painful, and afterwards bled copiously, which proved of service. On reaching Lattakoo it was completely cured by Mallayabang making several incisions on the leg, according to their custom.

On another occasion, when Munameets was upon a hunting expedition with many of his nation, they pursued an elk, that had been previously wounded by a party of Bushmen; the pursuit continued till after sunset, when they halted and slept among some bushes until the next morning. At sunrise, discovering the track of the elk, they recommenced the chase, came up with the animal, and killed it. The carcase was cut up, placed upon a pack-ox, and intrusted to one of their servants to take it to Lattakoo. On the road he was joined by some Bushmen, who walked with him, and assisted to drive forward the ox. Arriving at a convenient place, they first attacked and wounded the man with a poisoned arrow, and then carried off the ox with the flesh on its back. The Matchappee, notwithstanding his wound, reached the hunting-party to give them information of the robbery, though he died soon after his arrival. On receiving the intelligence, they hastily returned to Lattakoo, and sent out some of their Bushmen servants to discover where those lived who had shot the man

and stolen the ox. They soon returned with the desired information, on which a large party of Matchappees proceeded against them. The aggressing Bushmen living in two separate kraals, the Matchappees divided themselves into two bodies, in order to attack both kraals at the same time. The party that was under the command of Munameets reached one of the kraals before daylight, while all the inhabitants were fast asleep. A general massacre of men, women and children took place. Only one Bushman escaped the carnage, who fled to the woods pursued by the enraged Matchappees. He defended himself boldly for a considerable time, and wounded several of his asssailants, but being at length overpowered, he also was numbered with the dead. In the other kraal of Bushmen, who were attacked by the Miray division of Matchappees, the men escaped, but the women and children were all slaughtered.

Munameets was also in an attack upon the Maquaina nation, undertaken a short time after the arrival of the Missionaries, and contrary to their earnest solicitation and counsel. This proved to be the most disastrous expedition in which he had ever embarked, and he said it should be the last he would ever engage in. He is now determined rather to assist the Missionaries in carrying the Gospel to the nations beyond them, than to be

concerned in any more commandoes. At all their public meetings he stated to his countrymen that the Maquaina expedition, undertaken contrary to the advice of the Missionaries, was wrong.

About nine or ten years ago, in the latter days of Mallayabang, a numerous body of plundering Caffres came against the Matchappees, intending to steal their cattle. They first attacked Mallayabang's division of the city, when what was called the Miray division (consisting of the present inhabitants of Old Lattakoo) seized the opportunity, and fled with their cattle. The Caffres observing their flight, took possession of their cattle-kraals, or inclosures; under the shelter of which they resisted the assaults made by Mallayabang and the inhabitants. The Caffres were possessed of some muskets. After this the Matchappees placed themselves between the Caffres and the water, to prevent their obtaining any refreshment from it. In this they succeeded during a great part of the day; but the Caffres being almost overcome by thirst, fought their way through the opposing Matchappees, killing and wounding many. While the Caffres were obtaining a supply of water, some Corannas, who were with the Matchappees, advised Mallayabang to retire with his cattle from the city to the open field, and there stand upon the defensive; but this advice was rejected. The Caffres did not return to the

attack that evening; but the contest was renewed the next day, at which time Munameets, with two others, were at a little distance from the city, watching their motions. The Caffres observing this sent a small party to attack them, on which they fled, and were closely pursued almost the whole day, during which the Caffres threw several assagais at them, but without effect. Near sunset Munameets was so faint that he almost determined to lie down and abandon himself to the enemy; but at that very time the Caffres, perhaps feeling also fatigued, relinquished the pursuit.

The Caffre body besieged the town the whole day, killed a captain, *viz.* the father of Siminoo, (who is now a captain, and married both to the sister and daughter of Mateebe,) but they were not successful in obtaining many cattle, though they killed some. The third day the Caffres renewed the attack, when several captains were killed, among whom were a father and his two sons, and many of the people. In the evening the Matchappees, taking advantage of the darkness, left the city with the cattle. The next day the Caffres pursued, but instead of coming up with Mallayabang, they fell in with the Miray division, which had fled at the commencement of the attack. In the battle which followed, the eldest brother of the present chief, Mahoomoo-Peloo,

was killed, and many of their cattle were taken, with which their enemies being satisfied departed without pursuing Mallayabang.

The first time that ever he heard of white men was upwards of twenty years ago, when some Matchappees, happening to be at the Great River, saw John Bloom, who sent a present of a looking-glass to his father. When the rest afterwards saw John Bloom, with a white skin and long hair, they said he was a god. He replied he was not a god, but a man like themselves.

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## LIFE OF PELANGYE,

*A chief Captain under Mahoomoo-Peloo, at Old Lattakoo, as related by himself.*

PELANGYE was born at Moosseree, near the Marootzee country; his father's name was Killatwang, and his mother's Mooloomey. His father died at Old Lattakoo, and his mother was killed by the Caffres. When a boy, attending cattle with some other boys, and while they were in a hut together, a lion entered, but they beat him off with their assaigais. At another time, when at a cattle-post with his father, a lion entered the kraal, but his father happily suc-

ceeded in killing the formidable creature with an assagai; Pelangye however was so terrified at the sight of the lion that he fled hastily, and, falling in his flight, his foot was pierced by the assagai which he carried.

On another occasion, while he and two companions were watching cattle in the Tammaha country, a small party of Barrolongs came to rob the cattle-kraal, when he and the other watchers beat them off. Ten of the assailants he killed with his own hand. One of his companions however was so desperately wounded, that they abandoned him as dead; the crows too had begun to tear the wounded parts of his body, but some of them returning and discovering signs of life, carried him to their own houses, and by kind treatment he recovered, and still lives on the Krooman, a little to the westward of N. Lattakoo.

On one occasion, when pursued by a buffalo, he effected an escape by concealing himself in the midst of a thorn-bush, and pulling over him as many of the branches as he could for protection. The enraged animal came to the very spot where he was hid, and began to examine the bush; when suddenly letting go the bended branches the buffalo was startled and ran off. Upon another occasion a lion advanced

within a few yards of him, when he had the fortitude to look the formidable creature in the face, and to make a great noise with his assagais, which induced him to retire.

Pelangye is a near relation to Makabba, the King of the Wanketzens. When he left the place of his nativity, in company with his father, he took up his residence among the Mashows. This people shortly afterwards made war upon Makrakka, the King of the Tauwe, who denounced such threatenings against the Mashows, (if he overcame them,) as terrifiéd Pelangye, and made him fly for safety to the Matchappees, with whom he has lived ever since. After joining them he went on an expedition against the same Makrakka, of whom he had been so much afraid while resident in the Mashow country. The attack was successful, and many cattle were captured from the Tauwe, but he had a cousin killed in the battle.

Makabba once assailed the town of Moosseree, in which his father lived, killed fifteen of the inhabitants, and took many of their cattle. Pelangye, upon this occasion, was at one time surrounded by the Wanketzens, but fighting his way through them he got clear off. They were › attacked by John Bloom and four of his e, who pursued Pelangye and another man,

on pack-oxen, for a considerable time; the other man was killed, but by his fleetness of foot he escaped.

He went out once with a small party on a marauding expedition; they came to a cattle-place, only guarded by three men, whom they killed and carried away the oxen, &c.

A captain, on another occasion, sent him to steal cattle from Makabba. Arriving at one of his cattle-places, only guarded by a single man, he easily killed him and seized the prey.

A lion having attacked his cattle while they were feeding, the frightened animals fled into the Mashow country. His father and he traced them to a cattle-kraal guarded by two Mashows, who would not give them up, saying that such were the orders of their King; on which Pelangye killed one of the men and his father the other, and they brought back their cattle.

At another time, some of Sibinell's people came to plunder his place; they killed his wife, he said, but she came to life again. Determined to be revenged upon them, he attacked and killed several men, and cut up some of their women in the most barbarous manner.

Pelangye, on the death of his father, inherited all his cattle, which were very numerous. When Mateebe's brother was murdered by the Bushmen, Mateebe accused him of *wishing* that the murder might take place; on which ground he seized all his cattle, and ordered all his houses to be burnt. The execution of the latter, *viz.* the burning of his houses, was prevented by the interference of Mateebe's mother and aunt, but his cattle were never restored. The fact was, that from the large, round and singular eyes of Pelangye, Mateebe either believed, or pretended to believe, that he possessed the power of witchcraft, and that, through the exertion of this power, his brother had been murdered by the Bushmen, which afforded an excuse to the King of Lattakoo for seizing his cattle. The story must have been true, as he related it in the presence of Munameets, uncle to the King, who contradicted no part of his statement. Pelangye added, that this conduct of Mateebe towards him was the reason why he did not follow the King to New Lattakoo, but remained with Mahoomoo-Peloo at the old town.

He has two wives, Killiham and Tacquarey, or both of whom he said he gave cattle. He has nine children, whom he enumerated on his fingers. He had been twice at Griqua Town,

once in the Kalliharry country, twice at Sibinell's Town, but never at Makabba's, "for," said he, "he is a rogue and a jackal."

While questioning Pelangye about his history he requested a present of a battle-axe, and assured us that, if any person should then steal our cattle, he would instantly pursue and kill them with it.

He is not sparing of the grossest flattery, if by that means he can gain his purpose. With this view he said once to Mr. Read---that were he a cow, with a large tongue, he would lick him all over with it, he loved him so much. When giving him some snuff one day on our journey to the Marootzee, he said to me, "You make a good captain." He asked a present of a red night-cap, that he might appear to the Tammahas to be connected with us white people.

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## LIFE OF MOONCH,

*A Matchappee, who travelled with us to Kurreechane, related by him on the journey.*

MOONCH was born at Nokannan; his father's name was Inchey, (or, Ostrich,) and his grandfather's Inquany. His father had two wives;

the first was mother to Malalla, a chief captain at Lattakoo. When he was a child, and afflicted with the measels, he lost his father. The name of his mother was Massarianakey, (or, a Witch.) His father left him a great many cattle, but when the Corannas made war on the Matchappees, he lost them all, and became a poor man, which obliged him for some time to live among the wild Bushmen, in order to obtain subsistence. A short time after he joined the Bushmen he had a narrow escape for his life. While hunting, he wounded a buffalo; the animal, pursuing him to a bush where he had taken refuge, pushed at him with its horns, and in attempting to toss him into the air tore off his left ear. Happily the dogs came up at the very time, and drew away the attention of the infuriated animal by their barking. This afforded him an opportunity of making his escape. On another occasion, when pursuing a wild hog, he came suddenly upon a buffalo, which immediately turned upon him, but he hid himself among some reeds.

When John Bloom and the Corannas attacked Lattakoo, Moonch was in the combat, and nearly surrounded; he fled, however, and was closely followed by them; the arrows flew thickly around him, but he was not wounded by any.

At another time, while living at a Bushman

kraal for a few days, the inhabitants rose up, attacked him with stones, and would have killed him; but by the interposition of an old Bushman they desisted, and he recovered.

He had been on expeditions against the Mashows, the Gohas, the Moquaina, and the Mybose, or Tauwe.

Many things, he said, have come to his knowledge since the arrival of white men amongst them. He believed there was a God, and thought he was in heaven, but not upon earth; that he made all things, and saw all the actions of men and beasts. It must be so, he added, because he made them; he hears what they say, because he made their tongues. God would not work in his heart to make him better acquainted with him. He knew he had a soul, which was not to die; and that such as do very wicked things go to the fire, while those who do good things ascend to heaven. When God changes a man's heart, he shows him the road to heaven; and after walking that road, he comes to it. He does not pray as he wishes, for his speech is too heavy. Nor could his prayers, he said, be called praying.*

* The above barren recitals are of no farther value than as calculated to throw light on the moral condition of these unhappy people. Their whole life seems to produce no incidents

## SOME ACCOUNT OF SEEKLORY,

*Commonly called Sedrass, the Matchappee Interpreter to the Mission at Lattakoo.*

SEEKLORY was born at Long Mountain, which lies about three days' journey to the S. W. of New Lattakoo. His parents belonged to a tribe of Matchappees, called Mootching; his father's name was Mallayavang. Their tribe

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of a nature to excite the least rational interest either in themselves or others. It is one uniform but disgusting scene, varied only by sensual excesses at one time, or absolute want at another, with occasional marauding expeditions, generally projected for no other object in reality but the plunder of cattle.

What a promising field here opens for the labours of the enlightened Missionary, who shall make instruction in the arts of civilized life go hand in hand with the introduction of the Gospel. Could these unhappy Africans be prevailed on to pay that attention to pastoral and agricultural concerns, to which their fine climate and admirable soil invite them, they might revel in such abundance of all the necessaries of life as would no longer leave them the excuse of necessity for predatory inroads on their neighbours; and the wholesome counsel and salutary example of the Missionaries established amongst them, could hardly fail of changing a realm of want, murder, and plunder, into an interesting and extensive tract of country, enjoying the blessings of comparative plenty, peace, and security.

possessed cattle until they were attacked by the Corannas, who deprived them, at one stroke, of all their means of subsistence, which obliged them to live on roots, wild berries, gum, locusts, white ants, and other insects. They sometimes caught a koodoo, which is a large animal of the antelope kind; but the toil was great, the chase continuing for two or three days, under a burning sun, till the hoofs of the animal were worn off, and the thorns piercing into his feet made him seek shelter in a bush, when he became an easy prey.

The last attack of the Corannas, which completed the ruin of the Mootching tribe, happened when Seeklory was a boy, and confined by illness. He remembered his father dragging him from the houses, and concealing him among some rocks on the mountain with the children of his two uncles; after which he ran and joined his people, who were fighting the Corannas.

The loss of all their cattle prevented the tribe from living together, and compelled them to disperse themselves over the country to procure food, nor have they been again re-united. His parents, and the families of his relations, remained in the vicinity of Long Mountain.

Seeklory continued with his father till his

twelfth year, when Adam Kok, a Griqua chief, who then lived far down the Great Orange River, happened to be hunting in that quarter, and came to his father's house. Noticing their great poverty, he invited Seeklory to come with him, and take care of the sheep. His father at first would not consent to the proposal; but observing that Seeklory was anxious to go, he consented. Nothing but the prospect of more provisions with Kok disposed him to leave his father's house.

The change, thus suddenly made, turned out greatly to his advantage. He was well treated by Kok; and besides his food and clothes, he received five sheep or goats annually as wages, and those he received being generally with young, his own flock soon became considerable; but what was inexpressibly more important, from Kok's connexion with missions, he became acquainted with the true God, and eternal life. With great simplicity he stated, that after he had heard the word of God a few times, it got into his heart, and he thought he had two hearts, which fought against each other. He then began to pray to God; the word of God also became precious to him, and he could not be happy without hearing it now and then; therefore he rode on his ox to Griqua Town on the Saturday, and returned to the Great River on the Monday.

He married his present wife, Serone, a Kalliharry woman, while he was in the service of Kok. When Mr. Read came to the Griqua country, on his way to commence a mission to Seeklory's countrymen, at Lattakoo, which he could not do without a Bootshuana interpreter, Seeklory, being able to speak both the Dutch and the Bootshuana languages, offered himself as interpreter to the mission till the Missionaries should acquire the Bootshuana language.

When the Matchappees, under Mallayabang, went on an expedition against the Kalliharry people, to capture cattle, they were defeated, but carried off Serone, who was then young, and brought her to Lattakoo. Upon one occasion, having stolen something from her master, she was to be put to death. Lucas, a Griqua, who travelled with me a fortnight, when crossing Africa, during the last journey, happened to be at Lattakoo at that time, and hearing of the circumstance, prevailed on her master not to put her to death, but to give her to him, and he took care of her. When I visited Campbell, on the former journey, she was there, and some addresses from the word of God, delivered at the waggons, being impressed on her mind, led her to make more inquiry concerning the religion of Jesus Christ, and she is now considered a real

convert. She married her present husband in the Griqua country, and both left it at the commencement of the mission to Lattakoo, to act as interpreters, and they perform the duties of the office in a very satisfactory manner.

# CHAP. XVIII.

## BOOTCHUANA MANNERS AND CUSTOMS.

### *Additional Information concerning the Power, &c. of a Matchappee King.*

ON my first visit to Lattakoo, I was desired to salute the King thus---" Mateebe O Iss," which it seems signifies that he is the only man of consideration in the place. The chief captains of the districts are regarded as his servants, and are called Calla Koss, or chief; the inferior servants are called Maklamka. The king has the sole power of giving away land, but that power is limited, for he cannot dispose of any that has been occupied by a captain, at least during the life of that captain; and what indicates the high respect which is entertained for the kingly office is, that all the people, in seasons of drought, are particularly desirous that the King should

give a present to the rain-maker, believing that his present will have a double power in procuring rain.

The mountain* from whence the Bootchuana nations obtain the blue sparkling ore, which they pulverise to adorn their heads, is claimed by Mateebe and his people as their property, and they demand a tax from all strangers who travel to it for this commodity. Mateebe only permits his own people to visit the place once a year, perhaps to prevent its becoming too plentiful, and thereby reducing the price paid for it by more distant nations. Consequently, when the Matchappees pay their annual visit to this mine of wealth, they bring away as much of the treasure as their cattle can carry. This journey is not permitted to be undertaken till the harvest is over.

One of the towns, lower down the Krooman than Lattakoo, separated from Mateebe about eight years ago, after the Matchappees had been attacked and plundered by a Caffre commando. Its inhabitants afterwards went to the mountain for this ore without permission from the king, who, immediately on receiving information of

* For a description of this mountain *vide* my former Journal, p. 233.

their journey, sent a party to one of their cattle-posts, and brought off the whole of the cattle. After selecting the best of them, he sent back the others to their owners. This he did as a fine for not obtaining his permission before they proceeded on such a journey. They had not separated from him through disaffection to his government, but because of his having removed from the Krooman River to Old Lattakoo, which was done to be more secure from the attacks of the Caffres, while they preferred remaining where they were. Their chief is a near relation of Mateebe's, yet, though Mateebe has returned to the Krooman, they have not rejoined him, from an attachment, it is said, to independence.

Mahoomoo-Peloo, chief of the Miray Matchappees, who remained at Old Lattakoo after Mateebe left it for the Krooman River, sent a party with pack-oxen to bring powder from the mountain, with orders to call on Mateebe, as they passed, and ask his permission. Mateebe, considering it an insult to send off pack-oxen before first obtaining his permission, ordered them to return home, and added, that hereafter, if they chose, they might purchase it from his people, but must not go to the mountain themselves, so long as they remained at a distance from him.

Mahoomoo-Peloo, to be revenged on Mateebe for this conduct, stopped some Barrolongs, on their way with merchandise to New Lattakoo, and made them dispose of their property to his people. On hearing of this occurrence, Mateebe sent them notice, that if they persisted in such conduct, though he had given over commandoes, he should certainly come and attack them. Since which time Mahoomoo-Peloo has not attempted to interrupt traffic with New Lattakoo.

A Griqua lately went to Old Lattakoo with beads, and exchanged them for cattle. On his return home he stopped at New Lattakoo, when Mateebe heard of the transaction, he told the Griqua that he would not permit a repetition of the practice; that the Griquas must first bring their beads to him, when he would make an offer for them, and should they not be satisfied with it, nor with what any of his people offered, they might then go to Laheisey, and his people, but he wished to deprive of all privileges Mahoomoo-Peloo, and the people with him, because they would not remove to the Krooman River.

Laheisey, and the other chiefs around, court the friendship of Mateebe, principally, it is thought, because of his connection with white men.

There is a law among them, that no corn shall be cut down till after the first frost, and the formal permission of the King. This was lately violated by a woman cutting down and carrying home part of her corn before the King had given permission; but the law having been once broken, it was not considered as binding upon any other person for that year. Mateebe, in vindication of the custom, said, if all were permitted to reap the grain as it became ripe, they would cut down that which was first ripe, and, having their immediate wants supplied, they would neglect what remained in the fields till it had been destroyed by the birds; adding, that where the corn remains together in the fields, the loss from the birds is sustained by all equally, and is, therefore, not so much felt by individuals. But should one half be cut down before the other, then a greater proportion of loss would fall on those whose fields were not so early ripe. When these circumstances are considered, the law will not appear so ridiculous or oppressive as at first sight it may seem to be.

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## RAIN-MAKERS.

RAIN-MAKERS, as the word expresses, are persons who pretend to possess power over the clouds, and to be able to bring rain upon a

country in times of drought. They are held in high estimation by all the Bootchuana tribes; but are seldom employed by the nation to which they belong, each nation preferring to employ one who lives at a distance from them. Should it happen to rain soon after his arrival in any country, his fame is established for life, and he will not forget to boast of it wherever he goes. Upon his approach to a town, many of the inhabitants go out to meet and congratulate him on his safe arrival; and he is usually presented with a black sheep. On his reaching the place assigned for his residence, he assumes a grave countenance, and none are permitted to enter his habitation without first taking off their sandals. White oxen, cows, or sheep, are then collected and given in charge to the King, who, with his chief captains, formally present them to the rain-maker.

He rarely commences the usual ceremonies for procuring rain until he sees clouds arising in the N. W., from which quarter rain generally comes: but of this the natives are ignorant. In those latitudes rain seldom falls except at the changes of the moon, a circumstance of which the rain-maker, from observation, is aware; and he frequently ventures to promise a supply at such times; if it do not happen to come, he assigns

some reason, and promises to bring it in so many days more, a period which corresponds with the next lunar change.

When he is long unsuccessful in his attempts to bring rain, he must exert all his faculties to devise methods for keeping up the expectations of the people, who then begin to complain. The general reason at first assigned is, that sufficient presents have not been given him; when he has proceeded as far in this way as he judges prudent, he devises new methods; for example, on one occasion he commanded that all should wash themselves in the Krooman River. Most of them obeyed, though it is a ceremony against which they are prejudiced; but some, especially among the young men, refused, declaring, that if rain could not be obtained but on such terms, they would rather be without it. The rain-maker, therefore, desired these persons to *catch* a large baboon, and bring it to him alive. This is an animal extremely difficult to obtain. A numerous party immediately set out on this foolish expedition, and tried many expedients for obtaining one, but all were fruitless: however, they were successful in *killing* one, which they brought to the rain-maker. This he rejected with disdain, as being useless; and ordered an owl to be caught, and brought alive to him. This undertaking they found as difficult as the former, and

returned without any. These fruitless expeditions, however, fully answered the design of the rain-maker, which was to gain time. They also afforded him an opportunity of throwing the blame on themselves. He then went to Reyner Mountain, and rolled down great stones, in order, if possible, to make the clouds turn towards Lattakoo; but the clouds, as might be expected, continued in their own courses.

Two years ago a rain-maker from the Mashow country, after using means for many weeks, and receiving various presents, was quite unsuccessful. The patience of the people being completely exhausted, he was called, at a general meeting, rogue, lion, wolf, &c., and the Missionaries were requested to pray for it. They held meetings for this purpose, and it pleased Divine Providence to answer their prayers by causing rain to come in a short time. The Mashow rain-maker, while he remained in Lattakoo, attended the preaching of the Missionaries, and from various conversations they had with him, they thought he had more understanding than any of the Matchappees, though only about twenty years of age. He seemed sincerely to believe that he possessed power to bring rain, notwithstanding his late fruitless attempts.

When the last Matchappee rain-maker died,

Campbell del. Clark sc.

Dress worn by females at the annual circumcision feast at Lattakoo.

The Rainmaker's Wife at Kurreehane.

London, Pub.d by F. Westley, 10, Stationers Court, 1822.

and no one coming forward to succeed him, they chose one themselves, who refused to accept of the appointment, on the ground that he possessed no power to bring rain. This they would not believe, but asserted that he had power, and gave him the customary presents, being desirous not only of deceiving him but themselves.

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## CIRCUMCISION.

They are entirely ignorant of the origin and design of this ceremony, and attend to it on the ground of its having been the custom of their forefathers. For a considerable time previous to their circumcision the boys must submit to many severe beatings, which they say is to teach them to be men; and during the chastisement they receive various advices how to behave themselves when they become men, the use of the rod serving to impress the rude instruction more deeply on their minds. Till near the day of circumcision the boys are not permitted to eat the flesh, only the entrails of animals; but a short time before the operation they are suffered to eat a piece of the breast,* which

* The breast of every animal slain is claimed by the King, (*vide* former Journal, p. 311,) and is the first part of the animal which the candidates for circumcision are permitted to taste.—

permission is also accompanied with a flogging. After this they are allowed to taste another part of the animal, accompanied with a beating, and so on, till they have tasted every part of it, that they may afterwards be able to say, when eating any part of an animal, "the knowledge of this part cost us a flogging." No boy dare cry during the chastisement: Mateebe's eldest son having cried under one of those severe floggings, it was for some time thought doubtful whether on that account he could succeed his father as king. They have no stated period fixed for the ceremony; sometimes occuring only once in two or three years, and perhaps depending on the number of boys at twelve or more years of age, who have not been circumcised. Some ceremony is also performed with respect to the females, before which they cannot marry. There are two months in the year, at the cow-calving time, which is generally about the month of October, when none but the uncircumcised are permitted to use the milk of cows that have calved.

Flogging, at the period of circumcision, is not entirely confined to the boys, for the men also flog each other, and on this occasion are divided

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Can these ceremonies be traced to the Mosaic Ritual? "The breast of the peace-offering was to be Aaron's and his sons."—Lev. vii. 30, 31.

into classes, The oldest class of those who were circumcised at the same time, flog those who were circumcised at the period immediately after them; and these again do the same to such as were circumcised subsequently; and thus it descends till it comes to those of the youngest class, or the last period.

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## CUSTOMS, SUPERSTITIONS, &c.

Fish being reckoned unclean, the Bootchuanas will not eat them. Neither the hook-thorn nor the milk-tree must be cut down while the corn is on the ground, for this they think would prevent rain. When I was at Lattakoo, though Mr. Hamilton stood in much need of some milk-tree timber, he durst not supply himself till all the corn was gathered in. Though their cattle-kraals or inclosures be sometimes two or three feet deep of hard manure, they will not allow the Missionaries to take any of it for enriching their fields or gardens, lest it should cause disease; but all that is loose and scattered they are at liberty to take when they please.

Should any morning previous to December be cloudy, no one must commence a journey, nor do any work in the fields, lest working should prevent rain. However, the women sometimes go

notwithstanding the prohibition, but these are generally driven back by the men. When any person dies in the town, no one must go to the fields on that day.

They are much alarmed at the appearance of a meteor in the air. One lately was seen while they were dancing, which made them instantly desist, and hastily retire to their houses.

All the good they enjoy, they ascribe to rain-makers, but all the evil that comes they attribute to a supernatural being, such as bad harvest, diseases, deaths, &c., and suppose their deity thus acts against man from malice.

No elephants must be killed while the corn is growing, nor must a tooth of that animal be touched till a sufficient quantity of rain has fallen, lest what is necessary should be prevented from coming.

The Matchappees, though extremely fond of salt, will not enter a salt-lake, nor take a particle themselves, it being contrary to their law or custom; but should another person bring the salt to them they will purchase it as an article of trade.

One morning, after breakfast, I asked some of

the natives who were travelling with me to Kurreechane, to relate a few of their stories, but was informed that, were they to do so before sunset, the clouds would fall from the heavens upon their heads.

They cleanse or purify themselves after journeys by shaving their heads, &c. lest they should have contracted from strangers some evil by witchcraft or sorcery. Munameets, as I have stated, had his head shaved, immediately on his return with me from Kurreechane.

Should a Matchappee kill a cudoo, an animal about the size of a mule, with long horns, he must pay a fine; but afterwards he is free to kill as many as he pleases. When a great party are hunting, and inclose game within the circle which they form, if a cudoo be among the game, they will not attempt to kill it, but give space for him to escape.

When the new moon appears, all must cease from work, and keep what is called in England a holiday. In every country, where there are neither candles nor lamps, it is not extraordinary that the return of the moon is highly valued; a weak fire, requiring to be constantly fed, is a poor substitute for moonlight.

Old Cornelius Kok told me that he has known many of the Bootchuanas who wore a ferret, or some animal resembling it, about their bodies, because as a creature that is very retentive of life, it would keep them from being easily killed.

When a woman has twins, one of the children is put to death. Should a cow have two calves, one of them is either killed or driven away.

The first morning after the harvest is finished, the cows are allowed to leave the kraal without being milked, but they are milked at noon. On the same morning they fasten many stalks of corn in the hedges, which surround their houses, for their cattle to eat, to prevent their being made sick by eating the straw left in the fields.

When cattle die by disease, the proprietors must stick up a reed on the fence at the door. If any of the family are sick, a similar signal is placed on the outside, intimating that none must enter, unless invited.

This year a woman, pretending to great wisdom and foresight, told the inhabitants of Lattakoo that there was no occasion to sow corn near the river, nor in damp ground, for there would be a good harvest from seed sown on the more elevated parts. They immediately rewarded her for the

counsel she had given, and sowed their corn at a distance from the river, or on high ground near it. However, the Missionaries continued to sow their fields near their sluice, and had a good crop, which was entirely cut down by the month of March, while the poor deluded natives had not the fifth part of an ordinary supply, having had but little rain; yet they passed no censure on the woman who had mis-led them.

Some time ago two young women came running out of a garden, declaring to the people that they had seen God, which excited great alarm. These females have been greatly respected ever since, receive many presents, and are, as the Missionaries expressed it, become as fat as pigs. One of them, whom I saw, appeared to be under twenty years of age.

After the birth of a child, the father is not permitted to enter the house for two moons; at which period the mother undergoes certain ceremonies, and appears in public with some kind of tassels attached to her apron, to intimate her late confinement. During the two moons her husband is not permitted to join in hunting excursions.

When the King had recovered from his late sickness, a day was fixed for his publicly appearing in the inclosure, opposite to his house.—

Many were assembled on the occasion. He walked slowly forward, holding in his hand a long stick, with a hedge-hog fixed to its top, and having his body daubed over with soot. The next day he passed through another ceremony in the same place, under the direction of his doctor. An ox being brought, his forelegs at the knee joints, were tied fast to his horns, and the hind legs were drawn backwards by skin-ropes fastened to each leg, which soon brought the animal on his side. While he thus lay stretched on the ground, a board was placed upon his upper side on which was painted, with a mixture of soot and grease, the figure of a cross. The King seated himself across the board, as if riding, and the doctor poured water on his head, which ran down over his body; after which they forced the poor animal's head into a large vessel full of water, which soon suffocated him, the water reaching higher than his nostrils. The simple natives, not thinking that the creature died by suffocation, believed the assertion of the doctor, who said it died by the King's disease being communicated to it, and from which the King was then free. Notwithstanding this belief, the animal was cut up and eaten.

This sickness of Mateebe's had nearly caused his death. He attributed it to the magic of a Bushman, with whom he had had a dispute about

a skin cloak. A Bushman as well as a Bootchuana doctor attended him in his sickness, and the medicines of both were publicly acknowledged to have been useful to him, as were also the medicine and prayers of the Missionaries. Presents were made to the two doctors, but none to the Missionaries.

Should a wife not give her husband what he considers enough for supper, he takes his stand before the house and proclaims her conduct, with a loud voice, to the whole neighbourhood. The wife, on receiving chastisement from her husband, repairs to the same place, and publishes the whole story to the neighbours. When a man has lost any thing he makes it known in the same manner, by which means the article is frequently recovered.

The most common application used by doctors is an ointment composed of fat and soot, with which the patient is anointed on that part of the body which is affected. All the family and attendants, to sympathize with him, anoint the same part of their bodies. In some cases they blow into the ears of the sick, expecting thereby to drive out the evil spirit, which is the cause of the disease. Sometimes this operation of blowing is continued, and with great violence, till the

patient be nearly expiring. At the same time they call out "Bow-wow" with so loud a voice as to be heard at a considerable distance from the house. When all means have failed to produce a cure, the doctors sometimes repair to the fields, and beseech God not to kill men.

Old people being considered useless beings are universally despised. An old woman was lately allowed to starve at Lattakoo for want of food, after which they dragged her body, as if she had been a dog, to the outside of the town, that it might be devoured by the wolves; and such is their want of feeling and humanity, that an old man in the town, from total neglect, was actually eaten up by the dogs. Though the Matchappees treat the aged, and those who are very poor, like brutes, they are friendly to each other, affectionate to their children, and sincerely lament the death of relatives.

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## PUNISHMENTS, &c.

SOME time ago three men, who had stolen cattle, were found out, and brought before Mateebe. Two of them having property were able to make such restoration as satisfied the person whose cattle had been taken, and their punish-

ment was remitted;* while the other being a poor man could make no restitution, and having been guilty of a similar offence before, he was taken into one of the cattle-kraals, when the young men were ordered to slay him; they immediately fell upon him with their knives and assagais, and put him to death.

The person from whom the cattle were stolen, and who demanded the poor man's death, was a captain and a rich man. He has been very unhappy ever since. For a considerable time he forsook Lattakoo, and refused to return, till he was prevailed on by some of the younger captains. He has given the most regular attendance of any of the captains on public worship, since his return, probably with the expectation of thereby recovering his peace of mind.

A short time before the arrival of the Missionaries, Mateebe, and many of the captains, entertained a prejudice against another captain. Mateebe sent a message, desiring to speak with him. The man, not suspecting any danger, immediately went; but the instant he entered Mateebe's yard, the King thrust him through the

* Hence it would seem that theft is regarded as an offence against the individual exclusively, not against the Government also.

body with an assagai, and the poor man fell dead at his feet. After this his cattle were seized by Mateebe; yet this cruel and arbitrary conduct produced no sensations of abhorrence in the people.

Mateebe's eldest son, Peetkloo, having stolen some of Mr. Read's sheep, was discovered, and the matter laid before his father, who ordered that he should be severely flogged, and restitution made. Mateebe was greatly enraged at the conduct of his son, and said that it would be an eternal disgrace to his family.

It is reckoned a discredit to a man, if his wife wears a shabby cloak in the winter.

When a man dies and leaves a widow, a relation of the husband must take her home as his wife. Which of the relations shall do this, is fixed at a meeting of friends, when she is generally assigned to him who has the smallest family. Should the relatives fix on one who will not consent to their decision, it is reckoned an insult. All the children she may afterwards have are considered as the children of her first husband.

In their hunting e[illegible]ons it is a rule that whoever first woun[illegible]nimal has a right to the carcase, when i[illegible]

but he generally divides a large portion of it among those who are present. A son of Munameets lately gave away the whole, retaining only the head for his own use, of course his liberality was extolled. If dogs pursue an animal, the proprietor of the dog, who first seized it, has the carcase when killed.

The women eat with their husbands at home, but are not present at the public feasts. No woman milks a cow, nor any man a goat; the latter being only milked by young women, who are also allowed to drink the milk.

On coming from their houses in the morning, they ask the first person they meet, "*Who has killed to-day?*" (*viz.* an ox or cow for the use of his family.) On being informed, they immediately hasten to the spot, and join the surrounding multitude in begging a portion. As it is boiled and cut into pieces, these are distributed among the begging mass, according to the will or fancy of the owner. In consequence of the number of solicitations being so great, many receive nothing, but they seldom depart till all be consumed, except the portion that is reserved for the family of the proprietor.

Formerly the Matchappees used no salutation on meeting each other, but since the Missionaries

settled among them, they have adopted the custom of shaking hands, and saying "Good day."

All independent persons, or such as have cattle sufficient to support their families, are captains, or rank as such, though only one in a district be really so. If inferior persons acquire property, it can be claimed by their captain, and he has power even to sell their children. This surely is the lowest state of civil degradation.

When at Lattakoo, I was assured that there was not an unmarried man, young or old, in the whole town.

The Matchappees consider dogs and tame cats as unclean, they will neither skin nor eat any of them, but they will eat wild cats, jackals, wolves, &c.

The teeth of almost every native are as white as those of a child, perhaps in consequence of not using spirits nor drinking any thing hot.

Madness, either in men or dogs, is unknown in the countries north of the Great Orange River. The hottest weather does not affect dogs in this respect as in Europe.

I never saw a husband and wife walking together at any Bootchuana or Morolong town. Once or twice Mateebe and Mahootoo, his Queen, were seen walking to worship, but at least twenty yards from each other. Even this displayed an appearance of greater affection than I had seen in any other couple.

Should a cow calve in the open field, and especially if the calf be allowed to remain two or three days before it be brought home, it is said the calf will never be perfectly tame, and will always be afraid of mankind.

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## AGRICULTURE, &c.

THE natives have been always accustomed to sow in their fields *Caffre corn*, which is a species of millet, called by them Mabelay. They plant *eench*, or the sugar-cane, which is eaten in its natural state, being ignorant of the method of extracting sugar from it. All the tribes are fond of chewing the stalk, and regard its juice as the greatest delicacy they possess. *Lenow*, or kidney-beans, are grown by them; these are about half the size of the French bean, when ripe. They have a bean also, which, like the potatoe, produces its fruit under ground. *Lickatana* is a

species of water-melon, which they cut into slices and dry in the sun, to preserve it till winter. There is another species of melon, called *lichapoo,* which they do not preserve.

Pumkins were introduced among them by the Griquas, and the Missionaries have made them acquainted with the European melon and water-melon. The natives felt no reluctance to plant any of these, because they bore a resemblance to those which they had been accustomed to grow, but though fond of potatoes, and various other European articles of food, they have not been prevailed on to raise them, because to plant such vegetables would be an alteration or encroachment upon the old system, which they venerate as established by their *wise* forefathers. This is a prejudice which is too common to civilized as well as barbarous nations. Indian corn, cabbages, &c. of which they are very fond, are regarded as only medicinal, and they suppose that by planting them they would be rendered unclean, and the falling of rain be prevented. Mateebe, however, though contrary to law, has resolved to plant tobacco for himself next season.

## WILD ROOTS AND FRUITS USED FOR FOOD.

THERE is a large bulbous root, called *tamma*, on which the natives live during part of the year. It is nearly the size of a man's head, and is of a very purgative nature. A large and a small species of crocus-root are much used for food at another season. They often gather a black berry, growing on bushes, which abound in different parts of the country. Some of these are used as they come from the bush; others are dried and pounded into meal, which they afterwards make into very palatable cakes; these cakes, crumbled, are mixed with milk, affording a pleasant beverage. There is another description of berry, which grows chiefly in the vicinity of Old Lattakoo, but not so plentifully as the former. It is used much in the same way, but its flavour is more highly esteemed.

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## COOKING, &c.

SOME parts of the animal which is killed they roast, other parts they boil, and frequently they cut the flesh into small pieces. The heart, liver, lights, and paunches they mince, after they are boiled, and, mixing them with fat, boil them a second time, which generally constitutes the first

dish used after the slaying of the animal. They also boil the blood with the fat, and consider the mixture to be agreeable. They frequently boil their corn, and use it as rice is used in England; at other times it is ground, and boiled with milk, which is then called bohobay, or bread; it is afterwards cut into slices, like bread. They frequently boil beans and lickatana together, the former counteracting the purgative nature of the latter, and together producing an agreeable beverage. The pumpkins they bake, after having cut them into pieces.

Milk is used in three different ways:—1. As it comes from the cow, which they call mashy louwis, or sweet milk. 2. Curdled milk. The milk is allowed to stand for some time in a leather sack, and is called mashy-abrela, or prepared milk, the sack in which it is curdled being called kookka. The third sort is called massipee-apeeree, from its peculiar appearance, owing to its having been long kept in their leather sacks.

The drink of the people is generally water, and sometimes boyalla, or a kind of beer, made from ground corn boiled, and allowed to stand until it ferments, which is considered a pleasant and healthy beverage. Its taste resembles that which probably our sour beer in England would have, if mixed with coarse oatmeal. Though ac-

quainted with a liquor which the Bushmen make from honey, they never imitate it.

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## DRESS.

THE cloaks of the Matchappees consist---

1. Of cat-skins, called tzeepa, which are most valued by strangers, but not esteemed by themselves more than the skins of other animals.

2. Of dark-coloured jackal's skin, called cooboo pookoojay.

3. Of red jackal's skin, called cooboo klooss.

4. Of ox or cow skin, called cooboo, or komo, or the beast-cloak, which is made soft by scraping, rubbing, &c.

5. Of lion's skin, retaining the hair, called cooboo a tou.

6. Of knoo's skin, called kokong.

7. Of hartebeast-skin, from which the hair is scraped; this is only worn in warm weather, called kamma.

They also have cloaks of the tiger, leopard, and red cat skins, and a few made of sheep-skins.

These cloaks are constantly worn by both sexes. The men wear a small covering before them, which is fastened by a belt tied round the middle. The women wear a skin apron before

and behind. Neat jackal-skin caps are generally worn; and leetchakoo, or sandals, are used by all, especially during journeys. Beads and rings are worn on every part of the body where they can be hung or fastened.

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The Bootchuana battles must be of short continuance, the warriors being an irregular, undisciplined multitude, and every one considering himself at liberty to act as he pleases. If one side be bold and furious at the onset, some of their opponents are perhaps panic-struck, and give way. Their example is readily followed by those who are near, and the flight soon becomes general. The pursuit of the defeated army continues as long as the main body of the conquerors are able to run; all is devastation and slaughter, as it is not their custom to make prisoners. In the flight, many throw away their caps, cloaks, sandals, and even their spears, to increase their speed. The pursuit being given over, the vanquished occupy themselves with rest, or with venting their chagrin in mutual reproaches for cowardice.

When they attack a Bushman kraal, to revenge robberies of cattle, they kill men, women, and children. Women, say they, to prevent their

breeding more thieves, and children, to prevent them from becoming thieves like their parents.

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When a Bootshuana meets a person on the road, his first inquiry is, "What news?" or "Tell me your news." After he has told all he knows, the first proceeds to relate the intelligence he has to communicate; and though one of them should inform the other that he is acquainted with the whole matter about to be detailed, the narrator will not desist, but continue his relation to the end.

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When they speak of a strong or bold man, they compare him to a lion; or if they wish to describe a greedy or voracious man, they say he is a wolf.

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BOOTCHUANA WORDS USED AS NAMES.

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| *Duy,* | A salamander. |
| *Mahoora,* | Fat. |
| *Malalla,* | Poor. |
| *Checka,* | A war-axe. The name of a brother-in-law to Mateebe. |
| *Hanna Kooma,* | No cattle. |
| *Maklanka,* | A servant. |

| | |
|---|---|
| *Mamabaily,* | The mother of corn. |
| *Mahootoo,* | A knot. The Queen's name. |
| *Mateebe,* | Turn mother. |
| *Maroo-poola,* | Clouds indicating rain. |
| *Seemeenoo,* | Small drops of milk. |
| *Peetkloo,* | A beetle that eats timber. King's eldest son. |

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|---|---|---|
| *Rapella* - | signifies - | to pray. |
| *Rapello* - | - - | a prayer. |
| *Rapellang* | - - - | For what do you pray? |
| *Rapellell* | - - - | Pray for us. |

## CHAP. XIX.

### JOURNEY FROM LATTAKOO TO GRIQUA TOWN.

JULY, 1820.

THE day of my final departure from Lattakoo being come, I gave a farewel address to the people in the morning. I made a present to Mahootoo, the Queen, of a large wax doll, well dressed in the European fashion, which was sent from a friend at Kingsland, on purpose for her. This trifle excited great astonishment; she held it up before her, earnestly looking to it for several minutes without one remark. Her married daughter touched it now and then, laughing immoderately.

After taking leave, our waggons began to move. Mr. and Mrs. Hamilton accompanied us two days' journey to a place where they intended to cut wood. Our old friend Africaner, who had come all the way from Namaqua land, with the

property Mr. Moffat had left behind him, was one of our travelling party.

As the Koning [or King] Fountain was reported to be well fitted for a mission to the Reyner-mountain Bushmen, on the west, and also to those living on Aler's plain, towards the Malalareen River, on the east, we had resolved upon visiting that fountain on our way to the Griqua country, which was situated to the eastward of both the roads, by which I had formerly gone to Lattakoo.

At six P. M. we halted at the Krooman Fountain, in the neighbourhood of which we found three Bushmen families, who seemed to possess nothing but their miserable huts; yet I doubt not, had I been able to understand their language, and to converse with them, I should have found that they were not without some enjoyments.

We left Krooman Fountain at ten A. M., and at six P. M. halted at a clump of trees near Little Koning, or King Fountain, where we found great abundance of fire-wood.

At nine A. M. we walked forward before the waggons to view the land about the Great-King Fountain, so long considered at Lattakoo as a good station for a Bushman mission. The scenery,

on the side of the valley, appeared very beautiful; a rising ground to the right was covered with various kinds of timber; several small hills also were decked with wood, while rocks, resembling monumental pillars, interspersed over the scenery, added much to the beauty of the view. Great part of the valley was covered with reeds from eight to twelve feet high, growing out of a black mould; and a fine lake of water, from which there always flows a pure stream, was on the east side of the reeds.

On reaching the head of this lake, a Hottentot came running with tidings that the Bushmen, whose welfare we were then seeking, had stolen three of our oxen, and one belonging to a Hottentot. We immediately returned to the waggons, and dispatched a party in pursuit of them. We saw, from the footmarks of the oxen, that they had first driven off a great number, out of which they had selected four, judging it more probable that they should better succeed in carrying off a few than many. Poor creatures! they had perhaps no alternative between this theft and starvation!

In the forenoon a Bushmen fire was seen at a distance; a signal to other Bushmen that a robbery had been committed, and that they ought to get out of the way. Some one had set fire to

the dry reeds, which burned the whole day with much grandeur.

On the morning of the 29th, the men who went in pursuit of our stolen cattle returned, bringing two Bushmen prisoners along with them. Some difficulty was found in securing the culprits. One of the Hottentots defended himself from a poisoned arrow by the timely intervention of his caross. When the Bushmen were secured, which was not effected without a struggle, the Matchappees, with their accustomed hatred to that race of people, could scarcely be restrained from dispatching them with their spears. One of the prisoners was grown to manhood, the other was about fifteen years of age.

At the time I first saw the Bush man, he appeared to be in great agitation; and was crouching under the cloak of a Hottentot for protection from the Matchappees. When the Matchappees were reasoned with on the cruelty of their dispositions to the Bushmen, they justified themselves by the bad qualities they ascribed to them. I told them, if the Bushmen deserved to die for stealing cattle, the Bootchuanas deserved an equal fate, for they had been guilty of the same crime. I tried to show them that the only difference between the crime of the Bootchuanas and the Bushmen was, that the former did it upon a larger scale than

the latter. While the Bushmen content themselves with what is necessary to supply present wants, the Bootchuanas in their commandoes take from each other by hundreds and thousands.

The Bootchuanas could not see the force of my reasoning. It would perhaps be difficult to persuade some people, in more enlightened countries, that it is as criminal for nations to make war upon each other for trade or territory, as it is for individuals to rob each other for their own private gain. How true is it that in the estimation of multitudes, "One murder makes a villain, a thousand a hero!" The guilt of the poor Bush man being established, the feelings of our party would not allow us to dismiss him without some punishment, and he was called for, to undergo the sentence of the law. The poor fellow, who expected nothing less than death, seemed glad on the first application of the sambok. Life is precious even to a Bushman; and this man received a beating with as much thankfulness, perhaps, as ever he received a gift. The boy sat by eating, without once looking round him, while his companion was undergoing this punishment. He was pardoned, and the business was scarcely over when both the Bushmen expressed a wish to be taken into

our service, that they might have food and clothes.

The cattle were not recovered: two of them were found slaughtered, and those of the party who escaped, carried the other two with them. Some good, however, may arise out of the capture of the Bushmen, to themselves and their countrymen.

We took the boy, to endeavour to get him provided for and instructed; either at Berend's kraal, which was not far from his home, or at Griqua Town, but would not take the man. We desired him to go home to his friends, and steal no more, and left two Hottentots with the horses to protect him, for at least half an hour after our departure, lest the Matchappees of our party should, unperceived by us, return and murder him. One Matchappee lagged a little behind, it was supposed, for the very purpose, but seeing the men halting with the Bush man, he proceeded after the waggons.*

* I was afterwards informed by letter from Mrs. Hamilton that on Mr. H.'s return to Lattakoo, some of the Matchappees complained loudly that both the Bush man and the boy had not been killed. However, Teysso, one of the captains, remarked, "that white men were God's people, and knew his word, and

We departed about eleven A. M., after taking leave of Mr. and Mrs. Hamilton, who were to return to Lattakoo, and continued travelling over a bare plain, destitute of either trees or bushes, and without a drop of water, till six P. M., when we came to an excellent fountain that sent forth a copious stream, which ran to the eastward, while both the King and the Krooman Fountains we had left ran to the west. This fountain having no name to distinguish it, we denominated Neale's Fountain, after the late worthy Mr. Neale, of St. Paul's Church Yard, who, till the day of his death, was a sincere friend to the heathen world.

We left Neale's Fountain at nine A. M., and halted about three miles to the south of it, on a rise in the plain, to examine a remarkable excavation out of the solid rock. The circum-

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it would not have looked well in such to commit murder; but had he caught them, he would have killed them on the spot." It was likewise reported at Lattakoo, that immediately after we had liberated the Bushman who had been flogged, he hastened to get a share of the meat that had been stolen from us; that he soon formed a party, and stole four oxen from the Landdrost of Graaff Reynet, as he was proceeding to Lattakoo; and that he escaped with the booty, but, in a short time after committing this robbery, was killed by a Matchappee commando, when he confessed he had been concerned in all the late robberies of cattle from the people of Lattakoo.

ference of the mouth might be about a quarter of a mile. The rock is perpendicular all around, and about a hundred feet high from the bottom, excepting a declivity on one part of it, which we easily descended. This was covered with trees, while no other trees were on that part of the plain. We descended to the bottom, where there is a deep pool of excellent water. Almost on a level with the surface of the water is a cave, which has a narrow entrance, and is frequently used by the Bushmen, as a refuge from their pursuers, when they have stolen cattle, because they can feast here in safety; for though the Matchappees have sometimes pursued them to the mouth of the cave, they have never had courage to follow them into that dark abode.

There is an excavation on the south side which much resembles the window of an old Gothic cathedral. At the east end is a wide and deep rent in the rock, extending from the top to the bottom; about the middle of which is a loose mass of rock, of several tons weight, suspended, to appearance, very slightly. It has evidently fallen from the summit, and been caught in the fall. The rent may be from ten to twelve feet wide, and lays open about thirty feet of the rock. This natural wonder is so much concealed, that a traveller may pass within a hundred yards of

it in any direction, without suspecting there was any thing in the vicinity worthy of notice.*

The country for many miles around Machpelah is destitute of trees, and almost of bushes. The soil, which is a yellow mould, is covered with tufts of grass, intermingled with flat stones, which are troublesome to waggons. At three P. M. we reached the southern extremity of Reyner Mountain, parallel to which we had been travelling in our way from Lattakoo. On turning the S. E. point we pursued a south-westerly course until five P. M. Jan Kar's kraal, at Kramer Fountain, the most northern residence of any of the Griqua nation, is contiguous to a copious stream, proceeding from that fountain. It comes out of the south end of Reyner Mountain. The following circumstance shows the civilizing effects of the labours of our Missionaries.

Assisted by the Bushmen, Jan Kars, a Griqua, has, with great labour, cut a canal near the source of the stream, by which he can lead a sufficient supply of water over all his corn-fields. He possesses a new waggon, for which he gave seven hundred rix dollars, at the last Beaufort

* It was afterwards visited by the Landdrost and his party, on their way to Lattakoo, when Mr. Faure, who accompanied him, gave it the name of Machpelah.

fair. Many Bushmen live near him, whom he supports, each family having a certain quantity of corn measured out to them every evening. We found him very much disheartened; his powder and corn were both exhausted, so that he was without any stock to support his people, or the means of killing game. He said God was the only protection he had to look to. Some Bushmen, from a distance, stole twelve of his oxen during his late absence at the colony. He cannot read, but he collects all the people every evening, and sings and prays with them. I addressed them in the evening on the injury which ignorance of God does to the soul, from Prov. xviii. 2.

Mr. M., by means of an interpreter, preached to the poor Bushmen in the morning, who listened patiently to what was said. After worship, their captain, with several other Bushmen and women, came by desire to the tent, to give me what information they could.

It was some time before I could even learn what was the captain's name. They consulted together three or four minutes, laughing several times. The captain appeared to be requesting his wife to help him, either to recollect or to decide what was his proper name. At length, when my patience was almost exhausted, he said his

name was Houkay, or *Little Lamb,* son of Houkaying, or *Very little Lamb.*

The following account of Houkay we received from his own lips.

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## SOME ACCOUNT OF HOUKAY,

*Chief of the Houp Wild Bushmen; obtained from himself in presence of some of his people.*

HOUKAY is chief of a kraal of Wild Bushmen, situated in a district lying at the south end of Reyner Mountain, and about half way between Griqua Town and Lattakoo, including part of Aler's Plain. He and his forefathers have always resided at the same place. His people were formerly more numerous than at present, having been reduced by disease and by attacks from the Bootchuanas. He had never travelled farther to the north than King Fountain, (about twenty miles from the place where he now lives,) except once, when he carried a letter to the Missionaries at Lattakoo; nor farther to the east than the Yellow River, where he went on a commando to steal cattle. After counting on his fingers, he confessed he had killed five men, [illegible] fighting about game, or in revenge for [illegible] murdered some of his friends. Here

Kars and Berends the Griqua captain, who were both present, remarked that Houkay had killed many more than five persons, but they saw he suspected our reason for asking such questions.

In all his combats, he had only received two wounds from poisoned arrows, one in his right arm, and the other on his side, both of these he showed, and either would have proved mortal had not the parts been instantly cut out. He said the Bushmen around never attack him now, being afraid, because they know that he is a brave and resolute man. These were his own words. Like all his countrymen, he has suffered great hardships, having often been destitute of food for several successive days, during those seasons when both roots and game were scarce. I advised him to be more economical of food when he had it; he replied, that often after he had roasted, or rather burnt flesh, he pounded it to powder, and kept it many days.

Inquiring if he knew how men first came into the world; he said he was a child, (meaning in understanding) and knew nothing; that he never heard his father speak about any thing except game. I inquired where the sun went after it sunk behind the mountain. He could not tell; but thought it died, and a new one came up the next morning. He had heard of God since he

came to live near Kars, but all his forefathers had died ignorant of this knowledge. He said the Bushmen knew something of the devil; as for himself, he believed him to be a rogue, and that his blood was like that of the Bushmen. He knew this because the people sometimes killed him, and saw his blood. On asking how they could kill the devil more than once, he replied that he came to life again, and that he can kill people with fire, not thunder, but a peculiar kind of fire of his own.

Bushmen, said he, do not think they have souls, yet they die one after another, burying the young people, and throwing the old to the wild beasts. Here Kars, the Griqua, said that the Bushman sitting yonder (pointing to a man in the tent) had an aged mother-in-law. During the absence of the son-in-law from home, her own daughter, who is his wife, dragged the old woman into the field, and left her alive among the bushes, where she was torn to pieces by the wolves that same night. On asking the man if he did not think it cruel to drag the poor woman to the field to perish? With the utmost indifference, he answered, that it was not he but his wife who did it. The other day, when this same Bushman was chastising one of his children, an elder son took his bow, and would certainly have shot the father, had he not been prevented by a

person who happened to be near. The father, however, did not punish his son for this attempt at parricide; perhaps he was afraid lest he should, if provoked, murder him while he was asleep.

On asking Houkay why the Bushmen did not plant and sow as well as the Bootchuanas? He said, the fathers of Bootchuanas did those things, and therefore their sons do the same; but our forefathers did not do such things, therefore we do not. Advising him and his people to endeavour to catch some young cameleopards, which they might tame, and pursue game on their backs; he said, if their forefathers had done so, it would have been well, but these animals have got too strong for them now.

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Having a Bushman interpreter, we held a conversation with the young Bushman we had brought from King Fountain. I found that his father was dead, but that his mother and five sisters were alive, and resided in the mountain, where our men found him: that he had an uncle at Jan Kars, whom we immediately sent for. He acknowledged he was uncle to the boy, but, with great indifference, said he did not know whether the boy's father (his own brother) was dead or alive; nor did he make any inquiry on

the subject from the boy, so destitute was he of natural affection. We offered the boy either to remain with his uncle at Jan Kars, or to go with us to Griqua Town, and there receive instruction. He preferred remaining where he was. Though we were convinced that it would have been better for him, in every sense of the word, to have gone to Griqua Town, we did not urge it, not having had the consent of his mother, but left with him a few presents. We likewise gave Houkay a gilt chain to wear round his neck to distinguish him as captain of the kraal. When Kars has any cattle stolen by the Bushmen, Houkay is very active in pursuing them, doing every thing in his power to find them out.

After dinner we removed to Berend's kraal, about two miles distant, where a considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootchuanas, Bushmen, &c. No congregation could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain.

There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent,

and receiving the glad tidings of the gospel with much feeling, the noted Africaner, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel the power of divine truth several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

Africaner and Berend are both judicious, excellent christians, and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests in their domestic connexions. They instruct their families, preside among the people in the absence of Missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people he makes them blessings to others. With all the particulars relating to these chiefs in view, what would Infidelity have said on contemplating so interesting a scene? To what agency would she have ascribed this marvellous change in the characters of these men? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

The subject of address was — "The invitation of God to the ends of the earth to look to *him*, and to *him alone* for salvation." Berend, on this occasion, engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time they and their respective adherents fought for five days against each other on the banks of the Great Orange River. Africaner had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days.

August 1. A Griqua female keeps a school here every day of ten young Griquas, but no Bushmen children are taught at it; such as belonged to the kraal were running about as wild as those on the mountains. We recommended that they should be taught also, and very probably the teacher will attempt it.

A great disaster happened a few days before our arrival, indeed it might be numbered among the greatest which could take place in a remote corner of the earth. When about the one half of Berend's farm was ploughed, the plough-share broke; a loss irreparable, probably for years. They had no prospect of being able to replace it till the next Beaufort fair, which would not return for eight months; and as there were only two plough-shares for sale at the last market,

there might be none at the next. Besides the risk of finding any for sale, it is necessary to undertake a journey of six hundred miles, and many poor Bushmen may thus perish for want, in consequence of the breaking of one ploughshare.

The week before our arrival, Berend shot, at the Yellow River, three cameleopards, each about sixteen or seventeen feet high, and one buffalo; chiefly for the support of the Bushmen families, who are dependant on him. But all his kindness does not prevent their stealing an ox from him now and then.

Two young men, the one at Kars', the other at Berend's place, were afflicted with leprosy; and their fingers and toes were falling off. A boor, in the colony, assured Berend that he cured himself of leprosy, by rubbing his body with the fat of the sea-cow. The lepers at the Mauritius are cured by being transported to the Island Diego Gaseia, and there employed in cocoa-nut-oil works; it would, therefore, seem that oil is a specifie in this horrid disease.

There are several fountains of water on Berend's ground, which he leads upon his fields by drains dug with great labour. Here Africaner left us for Namaqualand. The separation was affecting.

Africaner hoped the Society would send a Missionary to him as soon as possible.

We departed at three P. M., Berend, Kars, &c. accompanying us in three waggons to Griqua Town, in order to meet the Landdrost of Graaf Reynet, who was expected to be there in a few days. Africaner went westward, while our way was nearly south. We travelled till midnight, when we halted under a hill, near a few trees, which afforded shelter from the cold winds, but no water could be found.

August 2. At nine A. M. we renewed our journey, and at two P. M. happily reached water at Cogelbane [or Bullet Leg] Fountain, so called from a Bushman captain, who had stolen cattle, having been here wounded in the leg by a Griqua. This man now lives at Berend's place, and says he was so frightened when he received the wound, that he resolved to steal no more cattle, and that he has always taught his children the same lesson. We left Cogelbane Fountain at five P. M., and at eight halted at Crystal-hill, within five miles of Griqua Town, but it was too dark to proceed with safety.

We went forward in the morning, and were glad to find our friends there in health.

## CHAP. XX.

### SECOND RESIDENCE IN GRIQUA TOWN.

I VISITED the school, and found a great many young people, in little companies standing around printed sheets suspended on the walls, and teaching one another, according to the British system; while the master, a native Griqua, heard some senior girls read the Testament. Every thing appeared to be going on in an orderly manner. In the evening, the Bushmen, living at the station, were addressed by Mr. M.

The Griquas at some distance from the mission, and the neighbouring Bushmen, are much exasperated against each other. The poor Bushmen say, in defence of their conduct in stealing the Griqua cattle,—"That the country was originally theirs, that the Griquas have seized the fountains of water, and shot almost all the game, and that they are forced to steal or starve." On the other

hand, the Griquas urge in their defence, when accused of cruelty toward the Bushmen,—" That their chief dependence for subsistence is on their cattle; that it is hard to be deprived in one night of their principal means of support, by those savages, who will neither sow nor rear cattle."

The Bushmen are not the first that have employed the same kind of reasoning under similar circumstances. I believe there is still in the family of Grant, of Grant, (in the north of Scotland,) a letter from Cameron, of Lochiel, defending his conduct in having allowed his vassals to carry off a number of cattle belonging to Sir James Grant, in which the Highland chieftain has recourse to the same ingenious sophistry: he tells Sir James that he never allowed his men to touch any of the cattle belonging to his Highland estates; but he reminds him, at the same time, that the low countries were once the property of the Highlanders, and that they have a right to all they can capture there.

All agree that if there were a separate mission, solely for Bushmen, it would put an end to the robberies and murders which are now committed by this people; that, wild as they are, they are more docile than any of the other nations, and more grateful for kindness shown to them.

5th. We had a meeting with four of the oldest and best-informed Griquas, to consult them about a mission to the Corannas around Hardcastle, having heard that they desired it.

They stated that there were four kraals of that nation near Hardcastle, and that they had heard of instances in which some of them had planted tobacco and pumkins, but that it would be more difficult to bring them to work than even the Bushmen, for they were much more lazy. The Bushmen, they said, were obliged to be active, in order to provide food for themselves; but the Corannas had plenty of cattle, from which they derived their subsistence. Their whole work consisted in milking, drinking the milk, and sleeping. They added that the Corannas were not fond of leaving the side of the Great River, yet, as some of their chief men had expressed a willingness to live about Hardcastle, if they could obtain a Missionary, probably their people, in that case, might be induced to plough and sow.

The evening meeting in the place of worship was for prayer; when Mr. Helm and two Griquas, *viz.* Waterboor and Berend, engaged in prayer. During the intervals, they read the scriptures and sung hymns.

6th. A little before sunset, Mr. Stokenstroom,

Landdrost of Graaf Reynet, Mr. Faure, Minister of that place, with Dr. Finan, and a few farmers arrived. They seemed pleased with their reception by the Griquas on the river and at Campbell. The Landdrost was free and open, and disposed to judge impartially respecting the state of things among the Griquas.

The next day Mr. Faure preached in the morning---Mr. Sass in the afternoon; and after worship in the evening Mr. Stokenstroom addressed the people with dignified firmness, upon the duties of industry, peaceable conduct, and sparing the lives of innocent Bushmen, with various other topics; this address is likely to be attended with a good effect. Several of the Griquas, by the invitation of the Landdrost, delivered their sentiments, all of whom assented to the justness of the principles which had been advocated.

8th. All our visitors quitted us about noon on their return to Campbell, where their waggons were left, and from whence they designed to travel to Lattakoo. The Landdrost had with him fifty sheep besides lambs, as a present from government, to Mateebe, the King of the Matchappees, a munificence which would astonish both himself and his people. In the evening was held the monthly prayer meeting for the univer-

sal spread of the gospel among the heathen. The address was from Matt. xxiv. 14.

9th. This day, the Landdrost's brother and Captain Black arrived on their way to Lattakoo. Waterboor, a native teacher, gave the address at the evening meeting. He appeared to speak with seriousness, and sometimes with energy, and what I understood of it was simple and scriptural. Mr. Moffat left us in the morning to accompany the Landdrost to Lattakoo.

At an examination of the school there were about thirty children who read the New Testament tolerably well; others read short words, and the remainder knew the letters. One hundred and six were present, and this I was informed is the average number of scholars who attend in winter, when many of the inhabitants have removed to the banks of the Great River, because the climate is warmer, and the grass more plentiful. In summer the daily attendance is about one hundred and sixty.

12th. The Auxiliary Missionary Society, which had been formed in Griqua Town six years ago, was broken up in the second year, owing to the misrepresentations of a boor, who had absconded from the colony, and for want of proper persons

to collect the subscriptions. At a meeting in the forenoon, they determined upon its re-establishment, and appointed collectors for Griqua Town, Chalmers,* Hardcastle, Daniel's Den, and Campbell.

* A village, two miles from Griqua Town, named after the well-known friend of Missions of that name in Glasgow.

## CHAP. XXI.

### VISIT TO CAMPBELL.

WE left Griqua Town at two P. M., after taking leave of many of the people, in order to visit Campbell, a small Griqua Town, recommended as a good situation for a mission, not to the Griquas only, but more particularly to the Corannas in the neighbourhood. I was accompanied by Mr. Sass, the Missionary intended to occupy the situation, should it appear on examination to be a suitable one. At seven P. M. we rested under the shade of a clump of trees. Two Griqua waggons, full of natives, having travelled with us, a respectable number attended the evening worship, when Mr. S. addressed them.

At midnight two shots were fired, as I thought at game, but on inquiry found they were to frighten away Bushmen, who it was suspected were hovering around, with the intention to

carry off some of the oxen. There being no water, we hastened forward about six in the morning, and at half past nine halted at Philip Fountain. Observing that Kleinfeld was without any clothing, I inquired what was become of his leathern trowsers? With a downcast countenance he said he had forgotten them at Griqua Town! He had previously lost his cap in one country, his sheepskin cloak in another, and the dogs in the Mashow country had eaten his shoes while he slept. This was his last piece of dress, and he would have to travel a month before he could get a fresh supply. Having informed me of the fate of his trowsers, he appeared perfectly satisfied, and went off with the utmost indifference to play with his comrades. Philip Fountain standing on high ground, commands a very extensive prospect, especially to the south of the Great River. The ground around the fountain was covered with lime-stone.

The white bush, or, as the Hottentots call it, the karootsai, abounded in this place. We went forward at one P. M., and reached Campbell about three.

17th. Here I learned that the natives had daily regular meetings for worship, conducted by Abraham Kok, son to the old captain; and at Upper Campbell by Cornelius, another of his

sons. Still higher up the valley the meetings are conducted by Bally. These, and several more persons, residing in that district, are members of the church at Griqua Town.

Old Cornelius Kok, who is the chief man at Campbell, and is the eldest of all the Griqua captains, was last year occupied in cutting down part of a wood, and in digging out the roots of the trees, to render the ground fit for the growth of corn. The captain of the Bushmen, who resides there, complained to Kok that he was destroying what afforded to him and his people a shade during the heat of summer. Cornelius gave him, as a recompence, two oxen and ten goats. He also ploughed land for him, in which he sowed a bushel of wheat, that in the harvest produced six sacks of wheat. The Bushman being so successful in his demand on the father, was encouraged to ask something of his son Abraham for the ground *he* had ploughed up; and he obtained from him six sheep. These were free-will offerings, for the poor Bushman had no means to enforce his demand. This generosity to the Bushmen is one of the happy effects produced by Christianity. For some years after Mr. Anderson resided among this people, they neither planted nor sowed, nor exercised any sentiments of justice or mercy to their neighbours.

18th. About two miles in front of a range of hills running to the westward, there is a perpendicular cliff, probably one hundred feet in height, and three or four hundred in length, at the bottom of which is a quantity of blue slate, from whence the Griqua Town school obtain their slates for writing and cyphering. In a short time, perhaps, they may be used for covering the roofs of their houses. After heavy rains a considerable body of water falls over this cliff, which affords an interesting sight. From the appearance on the stones, it must be often from thirty to forty feet broad, with smaller streams on each side of it.

In the afternoon, accompanied by Abraham Kok and others, we walked up the valley, in order to examine the fountains from which the water proceeded. They showed us six or seven excellent springs; most of these are already led into corn-fields, which are thus rendered very productive. As Mr. Sass was likely to settle here, at least for a time, we looked out for a situation on which a place of worship, dwelling-house, &c. might be erected, as near to the centre of the population as possible, and in the vicinity of ground fit for a garden and a corn-field. The people themselves had, however, reserved such a spot with the hope that sometime or other a

Missionary might settle amongst them; and on examination, it seemed to be more suitable than any other we had seen. The situation is on elevated ground, about half way up the valley, a view of the lower half of which it commands. The church, when built, will be seen from every part of the valley above. The hills, on both sides, are composed of regular layers of sand-stone, resembling gigantic steps, from the bottom to the summit; this appearance particularly characterizes the range of hills forming the east side of the valley, the greater part of which resembles a large amphitheatre. Many parts are so regularly arranged as to seem the result of human art in former ages; and wear the same dark and greyish hue which marks the appearance of ancient structures in ruin. Bushes and aloes are so interspersed as greatly to add to the beauty of the scenery, without concealing the natural architecture. The sound of the meandering stream, obscured by innumerable mimosas, which cover different parts of the valley, increases the interest such a scene is calculated to excite.

The highest part of the valley, which is considerably elevated, is an extended plain, shaped like a crescent, bounded by hills, and producing a fine effect. On this plain are several large fields of wheat, interspersed with two or three

groups of Griqua huts, around which cheerful children are seen playing; these look at strangers with some degree of jealousy.

I found in one of the huts a good-looking Matchappee woman, with three babes, one of them at the breast. Her husband had been absent for some time, and she knew not what was become of him. Her children and herself had been entirely supported by the charity of the neighbours, who, it was evident, had fed her well, for she was fat, healthy, and strong: she was reported to be a christian. Observing her searching for something very earnestly among the sand, on the floor of her hut, I inquired what she had lost. She replied, it was a needle. I was sorry we had not an interpreter to hold farther conversation with her. The situation of this woman among converted Griquas, compared with that to which she would have been reduced among her unconverted countrymen, furnishes an invaluable commentary on the excellency of the Gospel.

Some parts of the ground were pretty thickly covered with saltpetre, but the natives said it was only on the surface, and did not greatly injure the land. However, it may be owing to this that the water of the river is not good for washing, though it has not a brackish taste.

During the whole of the day a strong wind from the N. E. enveloped our tent and waggons in a cloud of sand, which was troublesome; but in the afternoon it was rendered less so by surrounding the tent with branches from the kurree tree. I noticed a different species of the mimosa tree from any I had observed before, having both straight and crooked thorns growing plentifully, and in equal quantities, upon it. Clouds of small sand darkened the atmosphere from morning till night. Therm. at noon 72.

11th. Friday Mr. and Mrs. Helm and Mr. and Mrs. Moffat arrived from Griqua Town. Mr. M. had been greatly fatigued by his journey with the Landdrost to Lattakoo. They arrived at that place on the Sabbath morning, when they found a commando about to proceed against the Bushmen, who had lately committed various acts of theft upon their cattle. Mr. Moffat solicited Mateebe to recall the expedition, urging that the Landdrost and his party would wish to see all the people; but he said he could not recall the orders, they must go. The Landdrost made a present of forty sheep to Mateebe, ten to Mahootoo his wife, and five to Munameets his uncle. Mahootoo was sent for to receive her ten sheep, but they could not prevail on her to enter within the gate of the cattle-kraal. She durst not at that time, in consequence of some point of

ceremony. The Landdrost then addressed Mateebe in such a manner, through an interpreter, as evidently made an impression. He informed him of the offence of the Caffres against the colony, and the punishment they had received, and hinted that the colonial government were kind friends but powerful enemies. He also said every thing in his power on behalf of the Missionaries, to make him and his people kind to them. Few of the natives attended worship while the Landdrost's party were at Lattakoo; which the Missionaries ascribed to a dread of their visitor, for they must have perceived, from the tone of his voice and his manner in addressing them, that he was the most powerful of the white men they had seen.

This visit would greatly assist the Missionaries; it would also convince the colonial government of their harmlessness; and that the colony, so far from having any thing to fear from their labours, might, on the contrary, expect much from the peaceful deportment, and purity of principle which they uniformly inculcate. Besides, the magnitude of the Great River is in itself a formidable barrier. Its breadth and depth present obstacles at all times to irruptions of the natives from its northern shores, and its sudden risings render it, for weeks together, quite impassable to those who are ignorant of the construction of

boats. The whole of the Landdrost's party were highly gratified with the sight of Lattakoo, every thing being new to them. The appearance of the people and their houses is much more interesting than any thing which is to be seen between it and the colony. Mr. M., on his return from Lattakoo on horseback, shot a cameleopard seventeen feet high. He and the Griqua who was with him, pursued the animal for a considerable distance, when, probably through fatigue, it stood still, and allowed them to approach very near. Having gratified their curiosity, they fired and wounded him with two balls, after which he ran for a short time, and then stopped, allowing them to come within a yard, when another shot was fired, which entering behind the ear, proved fatal. The cameleopard soon staggered and fell dead to the ground. To preserve the body from being discovered, they covered it with bushes till waggons could be sent from Kramer Fountain, where its flesh would furnish a plentiful feast.

20th. We had frequent meetings with the inhabitants regarding the settling of Mr. Sass among them as a Missionary; when it was finally arranged, upon various conditions; the people engaging to assist in building a place of worship, and a dwelling-house, and also to supply him with oxen for his waggon, when he wished to

visit the Coranna kraals around. Mr. Sass was satisfied with the arrangement, as were also brethren Helm and Moffat, the latter of whom was to remain at Griqua Town for a time, to aid in bringing things into order.

21st. I had a conversation with old Cornelius Kok, whose strong constitution seemed to be breaking up. I mentioned to him that he had for many years been a friend to Missionaries, and to the introduction of the Gospel among his people; and now that the shadows of the evening of life were visibly come upon him, I asked what were his own prospects in the view of leaving this world. The poor old man replied they were very dark; he saw he had given too much of his mind to things around him, and too little to the things of God. I reminded him that he was still in the land of hope, though he must, in the course of nature, expect soon to leave it; that the Gospel was still directed to him, and that it contained every thing he could stand in need of as a sinful man. Though he had been always a friend to the instruction of the people, he never was a member of the Church at Griqua Town. Now that old age pressed upon him, human life appeared to be more important than he had been accustomed to view it in his younger years. Therm. at noon 86.

Being the Lord's day we had three meetings for worship. The people formed among themselves an auxiliary Missionary Society, when they entered into annual subscriptions amounting to seventy-five rix dollars; yet at that time more than half the people were absent on a hunting excursion.

## CHAP. XXII.

### LIFE OF CORNELIUS KOK,

*Oldest Captain of the Griquas.*

CORNELIUS was son of Adam Kok, who had a small farm on Picket Mountain, in the colony, which, not being productive, he sold, and purchased another. This also not turning out advantageously, he parted with it, and removed his family and cattle to Kamis Mountain, in Little Namaqua land. Several relations, as well as servants, emigrated with him. He was appointed their captain by the then Dutch governor of the Cape, from whom he received a captain's staff, as the insignia of his office. In the year 1795 they removed higher up the country to the banks of the Great Orange River, in the vicinity of what is now called Bethesda. Old Adam, feeling

the increasing feebleness of age, transferred his captain's staff to Cornelius, his eldest son, the subject of this memoir.

Cornelius was born at Picket Mountain. When a boy, he said, no boor lived farther north on the west side of the colony than Elephant River; all beyond that river were Namaquas. The Bushmen to the eastward of Namaqua land were always at war, both with the colony and the Namaquas; but his father, by gentle treatment, was the means of bringing them to live in peace. At that time both Bushmen and Namaquas were much more numerous than at present. Many of the former were carried off by disease, others removed higher up the river to the eastward; a considerable number of the latter crossed the river, and took up their residence in Great Namaqua land. No person, at that time, beyond or north of the Elephant River, possessed a waggon, except his father. On his first arrival at the Great River, he found Coranna kraals on its banks, and never heard of any individuals of that nation living within the limits of the colony.

Like his father, Cornelius found gentle means the most successful in maintaining peace among the natives; such as shooting game for them, and sometimes presenting them with a sheep, or some tobacco.

The existence of Bootchuanas was unknown when he first took up his residence on the banks of the Great River. He discovered them accidentally, while engaged on a hunting excursion, in which the game led him to the Krooman River. Here he found the Matchappees living at a place called Kammupeeree, which is but a little lower down the river than the spot where Lattakoo now stands. Mateebe's father, Mallayabang, was then king, and a young man. A short time before his arrival they had been attacked by a strong party of Corannas, under the command of John Bloom, a bastard Hottentot, who had captured most of their cattle, which rendered their circumstances truly deplorable, being in a starving condition, and obliged to live on what roots they could find. Cornelius threatened Bloom that he would inform the governor at the Cape if he persisted in his depredations, In consequence of this threat, by which he was intimidated, Bloom retired, and settled in the Griqua country, on the spot where Hardcastle now stands. Kok assisted the Matchappees in their distress, by now and then living amongst them, and shooting game for them, for which kindness they still feel grateful, and say that, but for his benevolence, they should have been a scattered people like the wild Bushmen.

When the English first took the Cape, Cornelius

Kok was told by the boors, near the limit of the colony, that he ought to go and surrender his staff to the English governor, as it could be of no use to him now, having received it from the Dutch government, and that consequently he would be no longer considered as a captain. He, therefore, carried his staff to the Cape, and surrendered it to the English governor, who gave him another in its place, and desired him to govern the people beyond the colony as he had done before.

For many years after he resided on the Great Orange River he sowed nothing but tobacco, supporting his family and dependants by hunting and by the milk of his cows; but at length he procured, from some boors in the colony, seeds of the water-melon, pumkin, Indian corn, and beans. These he sowed in the vicinity of the river, and the produce has ever since been a remarkable addition to his own comfort and to that of his people. The commencement of prosperity to his family and dependants, as a people, he dates from the first arrival of Missionaries among them, upwards of twenty years ago, when they were persuaded to take up a settled residence in the Griqua country. All his children except two, and his numerous childrens' children, have been born on the Great River and in Griqua land.

Want of economy is an almost universal defect among the Griquas, though demi-civilized, of which the conduct of old Cornelius is a fair sample. Some time since, he and his son Abraham reaped from their fields one hundred and twelve sacks of wheat, fifty-six of which were the share of the father. The whole of this stock was consumed in less than six months. The people were continually lounging about his house, while his sacks were full, and he employed them at his hand-mill to grind a portion of the wheat, which was no sooner ground than it was baked into loaves, and a large proportion distributed among the grinders; others were then asked to succeed them at the labour, and these were rewarded in the same manner. Thus the mill was kept constantly at work, and the proceeds insensibly dispersed among the most unworthy objects of charity. In fact, he acted with his store as if it had been inexhaustible, so that, in six months, more wheat was wasted than would have served a large English family for six years. His family were afterwards supplied from the stock of his son Abraham, who had not been so improvident.

There is another circumstance in his conduct which exhibits similar imprudence and want of economy in the management of his family con-

cerns. Some years ago, when proceeding on a journey to Cape Town, he received 5,000 rix dollars, (500*l.* sterl.) which were owing to him for a farm he had sold on the west side of the colony. Though he remained only a few days in Cape Town, he expended for tea, coffee, sugar, Cape brandy, and some articles of dress, 4,400 rix dollars, which were all consumed in a few weeks after his return home. So long as the tea, coffee, and brandy lasted they were in a constant state of requisition, morning, noon, and night, by his family, friends, and neighbours.

Berend, another Griqua captain, though a man of better principles and morals, yet knows as little of the science of economy. He brought a box of tea from the colony, which lasted little more than a month, when he actually came to the Missionary to beg a little tea for breakfast. No sooner did his chest of tea arrive than the kettle was placed on the fire, never to be taken off by day while the tea lasted, except to pour its contents upon the tea. All who came received large basins full of stronger tea than any European could have drank. The idea of an article coming to an end seems never to rise in their minds till the unwelcome intelligence be actually brought that all is finished. There are, however, some exceptions to this rule, even

among the Griquas, these husband what they have, though it exposes them to be branded by their neighbours as penurious.

When the Missionaries were in want of any article, which Cornelius happened to have, he never would accept of a price for it, but gave it freely; at the same time he would as freely ask from them whatever he knew they had. For example, when the late Mrs. Sass had given them tea on their applying for it, she was obliged to tell them at length, that her tea was all done, except as much as would serve for that afternoon. Cornelius and his wife invited themselves to partake of their last tea. Nothing seems too mean to uncivilized or demicivilized people, they are destitute of all feeling of delicacy or propriety.

Notwithstanding all these defects in regard to the application of his property, Cornelius on many occasions has manifested considerable wisdom in the management of his people. For example, he had a servant under engagement for a certain period, who without cause absented himself for a month, but want of food forced him to return. On his entering the house, Kok took no notice of what had happened, but simply desired him to go and do something in the garden, as if he had not been absent five minutes. Mr. Sass, the Mis-

sionary, called a short time after, when Kok and he walked out to the garden. On coming near the runaway, Cornelius said to Mr. S., "Look, *there* works a man who deserted my service for a month; if I were to fine him, he has nothing to pay; if I were to punish him as he deserves, it would kill him; therefore, I have forgiven him." These things being spoken in the hearing of the man, made a deep impression on his mind; could the state of society in that country be distinctly understood, the policy of such lenity would perhaps be more evident.

He had six or seven women servants, whom he once overheard engaged in a warm dispute, who should go for water. Cornelius called to Mr. S., who happened at the time to be near the place, and told him, in the hearing of the women, that the water was too far off from his kitchen, for his women to fetch it, being about a hundred yards distant, and asked Mr. S. by what means he could make it to run into the kitchen. The women on hearing what he said, all rose and ran to fetch water. They suspected when their master began to talk in that way, that some punishment would be inflicted.

Kok always continued to be the friend of the Bushmen. On one occasion, when he intended to send his cattle to feed in their part of the

country, he first asked the Bushman chief what he should give him for permission to do so. The ignorant inhabitant of the wilderness having once heard some person mention 12,000 rix dollars, accordingly demanded that sum, being perfectly unacquainted with its relative value. Kok told him rix dollars could be of no use to him, he would, therefore, give him a sheep for each 2,000 dollars. The chief was highly pleased with the six sheep, instead of the 12,000 rix dollars which he had asked.

Having resided so long in the interior, he has of course been often exposed to danger from wild beasts. He remembered that once, when ascending a low hill, the dogs drove up a lion from the other side, which met him as he advanced towards the summit, and seemed ready to spring upon him; he escaped by leaping down a low cliff into the middle of a bush. The lion remained upon the edge of the cliff, but after growling for a short time he walked off. Cornelius was frequently afterwards pursued by lions, but said, he always succeeded in shooting them before they got too near.

He was once in imminent danger from an elephant, near the waterfall on the Great Orange River. While in the river with his musket, moving forward, and in the act of taking aim, he

happened to fall over the stump of a tree, which he had not observed. The elephant hearing the plunge into the water made towards him, but he escaped under some bushes growing in the river. The animal perceiving this ran over the bushes, beating them down with his feet and trunk. He was at one time under the belly of the creature, and in attempting to rise, his hands touched the legs of the huge animal. Getting clear from the bushes, he succeeded in lodging a bullet in the elephant; in consequence of which it ran off; but loading and firing a second time, he wounded it mortally; it fell into the water, and soon after died. He well remembered another occasion, on which he unexpectedly came in contact with a tiger among some rocks and bushes, he called to his dog for assistance, but seeing the tiger ready to make a spring at him, he hastily wrapped his great coat about his head. The tiger made the spring and caught him by the head with its mouth, while its claws entered into both his legs, but the great coat incommoding the animal, and the dog continuing to bark, the tiger left him. As the ferocious beast was going away, Cornelius fired his musket and killed him.

He said, that in his younger days the Krooman, in the Great Desert, was a wide and strong river, reaching above his middle, and that in crossing it they were obliged to carry over the children.

He thought it had been dry or drying up for the last twenty-eight years. He gave a similar account of the Nokannan, whose deep channel lies to the south of the Krooman, in the same desert.

About thirty years ago there was the highest rise of the Great Orange River he had ever seen. Upon that occasion it had brought down the seed of the kurree thorn-tree, which was unknown before in those parts; but after the river retired within its banks, these trees grew up on the sides of the hills to which the flood had extended.

When his sons arrived at manhood, and one of them (Adam) was appointed and acknowledged a captain of the Griquas, he went to the western side of Africa, where he obtained a farm called Silver Fountain, situated on the limits of the colony in that direction. Having some of the blood of white men in him, like them he seemed to have a predeliction for being a colonial boor. After remaining a few years at Silver Fountain, and finding old age approaching, he felt desirous of spending the remainder of his days in the midst of his children and children's children. Selling therefore his farm, he returned with his followers and flocks to the Griqua country, and took up his final residence at the village of Campbell. He is now evidently breaking up---a splinter

from some wood which he was cutting, about two years ago, struck his left eye, and has caused much pain to him ever since; he is also lame in consequence of rheumatism in one of his knees; but for a man of seventy-four years, in such a climate, he may be called a strong man.

Whenever it may please God to remove him out of this world, he will be much missed by the Griquas, who have been accustomed to regard him as a father for many years; nor is there any man who is likely soon to acquire the same influence over them which old Cornelius Kok has long possessed.

## CHAP. XXII.

### JOURNEY TO THE COLONY ACROSS THE BUSHMAN COUNTRY—VISIT TO KOK'S KRAAL.

AUGUST 22.

ON the prospect of separating, we had a meeting with the people for prayer, when Mr. Sass led the devotion. The oxen were soon afterwards yoked to the waggons, when we took leave of the people and of each other, and at ten A. M. began our journey; Mr. and Mrs. Helm and Mr. and Mrs. Moffat set off for Griqua Town at the same time, and we bent our course towards the Great River. The day was pleasant, the road level, but the feet of the oxen raised such clouds of sand in their progress that we sometimes found it difficult to breathe. At four P. M. we had a fine view of the Great River at a little distance before us; I had seen no such river since leaving it five months before. We were pleased to find

there was no rise in the river, so that, without halting or making any preparation, we passed immediately over, and unyoked our oxen on the south side of the ford. In consequence of the Landdrost having lately crossed at that place, we gave it the name of the Stokenstroom's Ford. This was the fourth time I had forded the Great River without having been detained a day by the rising of its waters. Several of the dogs, afraid to enter so broad a stream, stood for a long time howling on the other side, but at length, seeing no alternative between entering the river or remaining behind, they silently ventured into it, and soon swam over. The spare oxen, after drinking, went over without much trouble; but it was very difficult to get our three or four remaining sheep to proceed beyond the spot where they felt a bottom; however, after half an hour's exertion, they also were brought to the Bushman side. One of the youngest of the Matchappees from Lattakoo who were with us, having never seen so extensive a body of water before, actually fainted, when he had entered only a few yards into it, and the others were obliged to carry him over. When we left Campbell at ten A. M. the therm. was 66, but on the banks of the river at sunset the quicksilver rose to 76.

The ford lies about midway between the mouths of the Cradock and the Alexander Rivers,

and not having there received the waters of the Cradock, which is nearly equal to itself, it must be often passable when the fords lower down, than the junction of the Cradock, are impassable. There is a large island formed by the river a few hundred yards above Stokenstroom Ford; the streams on both sides of the island are considerable, but the southern one is the greatest. Coranna cattle were grazing on the island at the time, which added much to the beauty of the interesting scenery. The island does not rise high above the water, even when the river may be said to be low, consequently, though the ground upon it must be moist, and suited for the raising of corn, it never can be sown with much prospect of reaping, from the risk that there is of its being swept away on the first swelling of the river. From the river-weeds, &c. left upon the trees, the water must, on some occasions at least, have risen twenty feet above the level of the island.

23rd. I conversed with thirteen Corannas belonging to a neighbouring kraal, to whom I mentioned Mr. Sass's intention of residing at Campbell, chiefly for the sake of their nation, and asked if they would encourage him to visit them, in order to receive instruction respecting the true God, and his son Jesus Christ the Saviour of men. They said that their captain,

and part of the people had left them, they knew not why, and were gone up to the Malalareen river; having therefore none to direct or give them orders, they supposed they must soon follow him to the Malalareen. Immediately as the man who spoke for the others said this, he asked me to give him a handkerchief; and the whole party appeared as indifferent about the information I brought them, as if it had not excited one thought.

No nation in Africa has been found by the Missionaries more indifferent to all kinds of information than the Corannas. If a Missionary visits a kraal they will attend to his address;—if he chooses he may remain; if he goes away they manifest no wish to detain him. They are equally indifferent to his coming, remaining, or departing; they feel indisposed to any effort of mind or body. Mr. Sass, who knew the Corannas well, from a residence amongst them, gave me a striking illustration of the contracted state of their mental powers. "Suppose," said he, "that you ask a Coranna man how many children he has? He muses for a while, looking towards the ground; then raising his hand he appears to be engaged in calculating with his fingers. Yet after all this he requests others to assist him in solving the difficulty. After farther calculation again upon his fingers, he will look

you in the face, and tell you he has three!" This may appear a complete caricature to Europeans, yet, from what I have seen, I believe there is no exaggeration in the statement. Mr. S. said that most of them do not milk their cows in the morning, because their rest would be disturbed by early rising. After a long night's sleep, they will stretch their hands to the warm ashes of the fire, to light their pipe and smoke for a few minutes; and when the heat of the sun increases, they crawl on all fours to the nearest shade, again to indulge in sleep. If this retreat be invaded by his powerful rays, they are roused from their second slumber, and will creep to some more shady part. About noon the cattle return from the field to drink; with great exertion they then bestir themselves to rise and milk them, when they drink as much of the milk as they can; after which they smoke, and compose themselves for sleep, till the cool of the evening seems to rouse them a little. This is their ordinary mode of living, except when on journeys, for which they prepare by killing a sheep and eating as much of it as they are able to devour They then set off, and are sometimes absent for five or six days without tasting a morsel more. Like most other savage tribes, if destitute of food, they tie a skin-cord round them, which they draw tighter and tighter as they feel the attacks of hunger.

These people have a singular custom among them. The eldest son of a captain, while a lad, is hardly allowed to walk, but kept continually idling away his time in the hut, and compelled to drink milk frequently, in order to make him a strong man. He is not permitted to wait upon himself, but has the milk handed to him. When his father thinks he has arrived at manhood, he produces two kiris, (or short sticks with bullet heads;) one of these he gives to his son, reserving the other for himself. With these the father and son often fight; if the son happens to succeed in knocking the father to the ground, immediately on rising up he commends his son, and acknowledges him to be captain of the kraal in his room.

Like the Bushmen the Corannas expose the aged to be devoured by wild beasts, alleging in defence of the cruel practice, that such people are of no use, and only consume food, which ought to fall to the share of others.

They do nothing to obtain a living except milking their cows; even their skin clothing they are not at the trouble to make, but purchase it, with cattle, from the Bootchuanas. They will not even travel up the country for ochre to paint their bodies, but procure it from the Griquas in exchange for their sheep and oxen.

We left the Great River at nine A. M., passing over a sandy road, with a row of low hills on our left. At noon we had a fine view of the Cradock River to the westward, near its junction with the Great River, or perhaps rather the Yellow River, for by the Griquas it is so named, till joined by the Cradock; after this it is called by them and by others the Great River, to its mouth, which is about six or seven hundred miles below the junction of the Cradock. On my last journey I travelled along its banks as far as Namaqualand on the west coast of Africa, without finding the junction of another river, except in the rainy season, when many streams run into it from the south, and a few from the north.

At one P. M. we reached the side of the Cradock, which indeed is a noble river, having as fine an appearance, and being as plentifully lined with trees on both sides, as after its junction with the Yellow River.

At two P. M. we arrived at the kraal of Adam Kok, a Griqua captain, son to old Cornelius Kok, at Campbell. Upon expressing our surprise at the number of cattle which were feeding around his village, he told us, that when the Missionaries first came to the Griqua country, he had only sixty head of cattle; but that now he had five hundred, though the Bushmen had at different

times stolen from him seventy-four oxen and cows. These he lost on the other (or north) side of the river, but he had never lost one by the Bushmen on the south side.* I told him that I regretted his living so far from the instructions of the Missionaries, and from the school, which must be injurious to himself and his family; and besides, by living there, he could be of no use to the Griquas as a captain. He acknowledged the truth of these observations, and said he had now resolved either to live at Griqua Town or Campbell, as soon as he could obtain proper watchers for his cattle. He had often tried Bushmen watchers, but when they see game they cannot resist the temptation of pursuing it, and thus the cattle are left to wander, and are exposed to the destructive attacks of lions, wolves, &c.

He told us of a formidable combat which some of his people had a short time before with a large lion. The animal had been near a Bushman hut the whole night, waiting, as they supposed, for the arrival of its companion to assist in attacking the family, and if they had made the attack in conjunction with each other, it is probable they would have succeeded. Two Bootchuana herdsmen, at-

* This difference between the Bushmen on the north and south sides of the river, we can thankfully ascribe to the teaching and influence of the Missionaries.

tending the cattle near the place next morning, saw him, and ran towards Kok's kraal to inform the people. On their way thither they met six of saw Griquas coming to attack the formidable creature, having already heard he was there. Advancing towards him, they fired and wounded, but did not disable him. Enraged by the smart he advanced to take revenge on his assailants. On seeing him approach, the Griquas instantly leaped from their horses, and formed them into a close line with their tails towards the lion, and taking their stand at the horses' heads. The angry animal flew upon a Bootchuana, who was not protected by the intervention of the horses, and who tried to defend himself with his skin-cloak or caross. The lion, however, caught him by the arm, threw him on the ground, and while the poor man still tried to defend himself by keeping his caross wrapped round him, the lion got under it, and gnawed part of his thigh. His Bootchuana companion at that time threw his assagai, which penetrated the man's cloak, and entered the lion's back. The same Bootchuana threw another assagai, but, instead of taking the direction he intended, it pierced the body of a dog that was barking near. The Griquas would have fired, but they were afraid of shooting the man. To drive him away, if possible, they made a great noise, and threw some stones. The lion

then left the man, and rushed towards them, when they again checked his attack by turning the horses round. He next crept under the belly of a mare, and seized her by the fore leg, but with a powerful kick, she made him let go his hold. In revenge, and by one stroke of his paw, he tore open her body, and retired. After this he tried to get round the horses to the men, but when within two yards of one of them, and on the eve of making a spring, he was happily killed by a musket-shot, the ball penetrating behind the ear. Thus ended the severest encounter with a lion that any of Kok's people had ever had. Thermometer, on our arrival, at two P. M. 82.

We walked to the Cradock River, which was about half a mile west from the kraal. On reaching the side of it, we were able to see about three or four miles of the river, running in a serpentine course, generally about one hundred yards wide within the banks, and flowing between rows of trees. Two or three islands, formed by the river at little distances from each other, added greatly to the beauty of the scene. Those parts of the channel which were not overflowed, were covered with granite stones of a few pounds weight, very generally intermixed with small flint stones of red, green, blue, white,

&c. These look so beautiful that the traveller is constantly inclined to pick them up till he has filled his pockets.

All the inhabitants of the kraal attended the evening worship.

24th. It is mentioned in the journal of my first visit to Lattakoo, that I found a woman, called Mampoor, and her two children, in a starving condition, in consequence of being forsaken by her husband. This distressed being, with the permission of the King, we brought to Griqua Town, and Mr. Anderson consented to provide for them. Sewhahwai, her runaway husband, came afterwards from one of Kok's cattle-kraals. On inquiring how he could have behaved with such cruelty towards his wife and children, he gave the following account of that matter:—When he forsook them, he said that he had neither cattle nor sheep, and was obliged to leave them to provide for themselves. He first went to Nokannan, where he remained for a time. On returning to Lattakoo he was sorry to hear that Mampoor and his two children were taken away by white men to the far land, or Europe; but when he heard they were left at Griqua Town he was happy, because he knew they would be taken care of. He was not, therefore, in a hurry to follow them, but he came and joined

them about four or five years ago. Mampoor and the children could now speak the Dutch language well, having learned it among the Griquas, and could also read a little; and Syllebal the eldest, had become a clever girl. Sewhahwai, instead of feeling ashamed of his conduct, seemed proud at being pointed out to me as the husband of Mampoor.

Two Bush girls, whom I wished to see, in consequence of what I had heard of their history, were brought to the waggons. The eldest, whom they have named Flora, was about ten years of age; the youngest, Sabina, was only two years and a half old. When their mother died, their grandmother insisted that they should be thrown into the same grave with her, and buried alive; but this was prevented by the interference of Adam Kok. Being disappointed in her cruel purpose, she afterwards threatened to murder them; when Kok told her that if she did so, she should be severely punished; which made her desert the kraal, and leave the children to be supported by any one who chose to do it. Kok having many children dependant on him, asked his son to take them under his protection. There was a third and elder girl, whom I did not see. An institution at Griqua Town, for receiving, supporting and educating orphan Bushman children, might save many lives, and be of essential

service to the children themselves. The expense would be comparatively trifling. A few pounds annually laid out in the purchase of beads, would procure a sufficient number of cows from the natives higher up the country to support the institution.

Many ill-fed dogs are kept at all the kraals, which renders it necessary, when halting at any of them, to keep a good look out for the protection of every thing made of leather about the waggons, otherwise, in a single night, the depredations by the dogs might render it impossible to proceed in the morning. Cornelius, my Hottentot driver, was cutting up a piece of wood in the morning, when feeling himself too warm, he put off his shoes. One of them was immediately seized and carried off by a hungry dog, and while Cornelius pursued the thief, another dog carried off the other shoe, which was nearly eaten up before he returned from his unsuccessful pursuit. Such a loss on a journey in the interior of Africa was no trifling matter!

## CHAP. XXIII.

### JOURNEY ACROSS THE WILD BUSHMAN COUNTRY CONTINUED—VISIT TO KONNAH.

AUGUST 25.

FILPS, a Coranna captain, visited us. His people are numerous, and occupy three stations, one higher up the Cradock, another near its mouth, and a third on the Great River, opposite to Hardcastle, in the Griqua country. On telling him that a Missionary was soon to reside at Campbell, and would visit his people occasionally, to inform them of the word of God, he said, "That it was good;" but this was uttered in such a manner as indicated very little concern about the matter.

At ten A.M. we departed, accompanied by Kok and part of his family, who were to go with us as far as Graaf Reynet. We travelled in the direction of S. E. by E. until two P. M., when

our course was changed to N. E. by E. The soil, a pale red kind of sand, was thinly covered with withered grass. At three P. M. we unyoked the oxen to refresh them at two mineral springs, as they would not have another opportunity of drinking till the next day. The people pronounced the waters to be filthy, and Kok said the springs tasted strongly of gunpowder, a flavour which I think they certainly possessed, occasioned, without doubt, by the quantity of sulphur with which they are impregnated. The water ran down the valley for a few hundred yards, and then disappeared in the sand. The ground around consisted of clay and stones of a verdigris colour. Saltpetre also appeared strewed about in all directions. We distinguished these springs by the appellation of Gunpowder Fountains. Similar water, we were informed, could be obtained by digging in any part of the valley. We saw a few ostriches feeding in the vicinity, and the dogs killed a jackal very near the springs. After leaving Gunpowder Fountains we passed, on our right, a pool of salt water, at the side of which three wolves were feeding on the remains of some animal, but they retired at our approach, At five P. M. the bed of a salt-lake, of three or four miles circumference, suddenly presented itself to our view, covered with a thick crust of salt, but destitute of water. Our waggons descended, and travelled along its side to a small spring of fresh

water, near its southern extremity, during which we walked upon the hard surface of the salt. The whole resembled a large level field of deep snow, where a fall of rain had been succeeded by a sharp frost. On digging into it, at different parts, we found the depth of solid salt to be three and four inches, under which were mud and water, so that we were actually borne up by the salt, as on ice, during the winter of a northern climate. The whole plain of salt, in consequence of the bright sunshine, sparkled as if strewed with diamonds of the first lustre, appearing like enchanted ground. Therm. 72.

This noble work of the Creator stands solitary in the wilderness, seldom viewed by admiring eyes. Of so little value is it considered by the Bushmen in whose district it is, that probably they would sell it for a single ox; but when the population shall increase, this lake may become more valuable than a mine of gold or silver.

We halted at the south end of the lake, near the small spring, and not far from the spot where the combat with the large lion, mentioned before, took place. The spring was sufficient for the wants of the people, but it had nothing to spare for the oxen. In consequence of the number of lions around, the oxen were tied to the waggons during the night, and men appointed to watch.

26th. We filled, in a few minutes, two skin-bags with the salt of the lake; part of the salt had a lilac hue in the lump, but when pounded down was white as snow. We left the lake at half past nine A. M. Our road lay amidst innumerable ant-hills, composed of pale red earth, from one and a half to three feet high, and from five to ten feet in circumference at the base, chiefly of a conical shape, and pushing their heads above both grass and bushes. In the sunshine they had rather a singular appearance. We travelled S. E., having a picturesque chain of low hills on our left, the extreme point of which we passed at one P. M.

The poor Bushmen on the salt-lake district possessed many sheep and goats till about eight years ago, when a plundering party of Caffres came into their country, carried off the whole, and killed some of the Bushmen. The Caffres next proceeded to the Matchappees, and captured many of their cattle. At length they ventured to attack the Griquas, who handled them so severely that they fled, and have never troubled them since. The Bushmen farther to the eastward, on the Alexander and Yellow Rivers, have lately been discovered to be in a much more comfortable state than any of the Bushmen to the westward of that river, possessing comparatively many cattle; some kraals have as many as five

hundred. At three P. M. we turned towards the S.W., in the direction of the Cradock River, and halted on its bank, near a Corannna kraal, to which our thirsty oxen ran with great speed, and drank greedily.

The river where we halted presented a grand appearance, being about a quarter of a mile broad, with high banks thickly covered with trees; but from the serpentine manner in which it ran, about two miles only could be seen from one spot.

In the evening a few of the Corannas attended worship in the tent. I addressed them by means of a Griqua interpreter, and Stoffles prayed in the Hottentot language, which the Corannas understood pretty well, being very similar to their own.

27th. Both Bushmen and Corannas assembled for worship in the morning. Most of the former had come from the other side of the river. Jan Goeman addressed them, and they seemed to listen with attention. The people were employed in repairing some of the wheels of the waggons, the dry weather and the heat having made the timbers shrink and become loose. Therm. at noon 84.

The Society possessing a Missionary station at Konnah, a little beyond the river on the other side, under the care of two Christian Hottentots from Lattakoo, David and Kruisman, we determined to cross the river, and visit it in the afternoon, which was no trifling undertaking. I had to cross on our old feeble horse. About a dozen Bushmen entered first; but being short men, the water in the middle reached nearly to their shoulders, which made me almost afraid of making the attempt, till I recollected that they were men of low stature. A strong Hottentot led my horse by the reins, and Kruisman marched before him with a long stick to sound the depth. For fifty yards the water came up to the saddle, which obliged me to rest my legs on the horse's neck; but in about twenty minutes we got safely to the other side, when we visited a Coranna kraal, situated at the head of the bank behind some trees. The banks are from thirty to sixty feet high. From the Coranna kraal we went to Konnah, which lies about two miles and a half to the westward of the river, and is now entirely occupied by Bushmen. Till lately the Corannas, who occupy both sides of the river, resided there also; but a disease seizing the cattle, and carrying off many of their oxen, sheep, and goats, communicated also to several of the people, who had eaten of the animals that died. Supposing there was something infectious in the ground about

Konnah, the Corannas left it, and took up their abode where I found them; but the Bushmen remained to the number of about thirty men, women, and children.

We saw a considerable piece of ground, which their Hottentot teachers had taught them to cultivate, and to irrigate from a neighbouring fountain. The ground had been so productive, particularly of tobacco, water-melons, onions, &c. as sufficiently to reward them for all their labour. It was expected the Corannas would return. Living in three divisions, one of which is beyond the river, renders it very inconvenient for the teachers to attend to their instruction. There was one reed-house at Konnah, built in the European form. Some of the most lawless of the Griquas had lately visited these settlements, and greatly impeded the progress of the Gospel. They told the Corannas that it was a disgrace for them to be taught by men who were inferior to themselves, and whom they were obliged to feed; what, they asked, could such men know? These, and similar speeches, rather cooled their affections towards the teachers, and caused them to withdraw their assistance. However, Adam Kok, the Griqua captain, hearing of their situation, lent them two milch cows, otherwise they must have perished for want.

Near this place we found the ground strewed with the same kind of pebbles usually met with in the bed of the Orange River. The greater part were agates and quartze crystals.

All the Bushmen children in the place fled at our approach to the captain's hut, and as many as could, concealed themselves behind two women; the others crouched in silence at the back part of the hut. They had engaging countenances, and were well formed in their persons. How pleasing, as well as benevolent, would be the employment of training up these children of the wilderness for the kingdom of Heaven! We invited all the people, who were able to cross the river, to join us in worship on the morrow, being the Sabbath; this they promised to do.

As the sun was nearly set, Kruisman took us in haste to the nearest part of the river that was fordable. There appeared to be a great many stones at the crossing-place, which were likely to render it more difficult than that we had passed over before; but the rapid approach of darkness allowed no time for hesitation; besides the river might rise in ten minutes so as to render it impassable for weeks. Of course we entered it directly. Being obliged to go in a slanting direction, the crossing was rendered long and tedious. We forced our way up the river, in

the middle of the stream, till we were nearly exhausted. Kruisman tried to cross directly to the opposite side, but the water soon reaching to his neck, he called to us not to follow him, and was glad when he rejoined us. Observing a bed of gravel considerably higher up, which appeared jutting out from the side, and extending nearly to the middle of the river, we determined to attempt reaching it. Though my old horse stumbled several times over large stones, and nearly threw me into the water, I had no reason to complain of him, considering the depth and strength of the stream. At length, exactly at sunset, we reached the gravel, and by means of it got safely across, after struggling in the water for about half an hour. It was almost dark when we arrived at the place where the waggons were stationed.

The residents had been much annoyed by wolves; in consequence of which they built what is called a *wolf-house*, or snare; the walls were of stone, higher than these animals could spring over, and the place was furnished with a trap-door. A wolf had been caught in it during the night-time, but he burrowed under the wall, and effected his escape before the morning. Falling in with a cow he attacked her, but she defended herself vigorously, and at length killed him with her horns.

No Corannas resided higher up the Cradock than Konnah, and none on the banks of the Yellow River, higher than about four days' journey above its junction with the Malalareen, and near a river which we named the Donkin, (after his Excellency General Sir Rufane Shaw Donkin, acting Governor of the Cape.) The farthest extent northwards of the Coranna settlements is at Mobatee, beyond Malapeetzee; and they are not found in a westerly direction far beyond the waterfalls on the Great River, or about half-way from the mouth of the Cradock to Namaqualand.

Some time ago the Bushmen higher up the Cradock stole a few cattle from the Corannas at Konnah, who pursued, overtook them, and killed several men. Afterwards some Bushmen stole two oxen, when another commando was set on foot against them. Kruisman and David begged the Corannas to spare the lives of the Bushmen, but to give them a sound beating. The Corannas traced the robbers to their kraal, and finding they had cattle of their own, seized two in the room of those that had been stolen. These, however, upon consideration, they restored, saying, they would forgive them for that time. Since then they have never suffered by the depredations of this wild people; such a powerful influence did this unexpected act of forgiveness

produce. If such beneficial consequences resulted from the exercise of the spirit of forgiveness between two ignorant and savage nations, what encouragement does it yield to Christians to act at all times in conformity to the lovely disposition of their Divine Master, "I say not until seven times, but until seventy times seven?" It effected more than all the punishments which had been formerly inflicted.

28th. About midnight, when all were asleep except myself, a wolf came howling within fifty yards of the waggons. The fires were out, and the dogs kept very still; however, he was afraid to advance nearer, and retired.

We held our worship at eleven A. M., when a numerous congregation of Corannas and Bushmen assembled, who were addressed from Col. i. 13, 14. Kruisman prayed in the Coranna language; the quick and strange sounds of which were so curious and seemingly unnatural, that, had it been heard in Europe, all would have been surprised that they could be uttered by any tongue, or understood by any ear. We conversed with the Corannas and Bushmen on the state of things amongst them, and afterwards visited the kraal near the waggons. I had a conversation with a Coranna woman who could speak Dutch, which language she acquired in the service of a

boor in the Roggeveld, when young, and from whom she ran off in consequence of ill usage. Being asked if she liked the word of God? She said "Yes; for when the contagious disease prevailed, my child had it—I was advised to pray to God for him. Accordingly I went out to the bushes and did so. When I prayed, the child grew better; but when I neglected to pray, the child got worse; so I resolved to continue to pray till the child was well. This I did, and the child's life was spared. Ever since that time," she added, "I have loved the word of God." She thought that the Corannas who had come over the river, would not return to Konnah, but go down to the Great River. A Coranna happening to see the horns of the rhinoceros lying upon our luggage-waggon, remarked, that he had nearly lost his life by one of those animals; after having chased the rhinoceros till it fell, part of his side was torn open with its horn; his father and friends, he said, weeped, thinking it impossible for him to recover.

Kruisman preached in the evening. The subject of his discourse was the conversion of the jailer at Philippi. He spoke a few sentences, first in Dutch for the sake of the Hottentots, and then repeated them in the Coranna language. He delivered what he said with much animation, especially when he spoke in the Coranna, which

is only a different dialect of the Hottentot language.

At the end of his discourse he told us in Dutch, that when he observed divisions among the Corannas who were united under different chiefs, he was struck with the recollection of that part of scripture where our Lord, speaking of a certain description of evil spirit, says, "This kind goeth not out but by prayer and fasting." It occurred to him that the prevalence of a quarrelsome disposition in the natives might be owing to a want of fervent prayer for them in himself. Kruisman has no book to read but a Bible, with marginal references, and he seems to have made good use of it, from the great readiness with which he quotes passages of Scripture in his discourses.

The two last nights being still, the murmuring of the river, as it rolled over the rocks at two neighbouring rapids, was calculated to raise in the mind the most solemn yet agreeable sensations. It constantly impressed upon my mind the beautiful and figurative language in the Revelations, where the Lord's voice is compared to the sound of many waters.* Such a sound irresistibly commands attention, and compels the mind to be pensive and devout. Entire apathy appears to mark

* Rev. i. 15.

the wretched natives of Africa, so that they seem almost incapable of astonishment or pleasure, from any of the charms and wonders of Nature. Not one object, however novel, useful, or grand, surprises them; every thing is glanced at as a matter of course; if it be eatable, they seek no more than whether the quantity is sufficient to fill their stomachs; then, if they can lie down and sleep, they have reached the summit of their ambition. This is the highest degree of felicity at which they aim; and the man who thus indulges himself *every* day, (which hardly one of them can do once a week,) would be considered as one of the greatest and happiest men under heaven. The insipidity and solitariness of their lives, the absence of all interesting occurrences, their total ignorance of the rest of mankind, the want of employment, nothing having been taught them from their youth, seem to entail upon them this signal degradation of mind.*

The Bootshuanas, though very low in the scale of humanity, are not by any means sunk to

* Those who talk so highly of the innocence and happiness of a state of Nature, may here pause and meditate upon this picture of savage life, with which it is only necessary to be very superficially acquainted, in order to become convinced that whatever may be the evils of civil society, its blessings exceedingly outweigh all the boasted advantages of the savage.

the same lamentable depth as the Corannas. Those of the former nation who travelled with us were cheerful, lively, and of active dispositions; while the countenances of the Corannas exhibit a total absence of mind, combined with an indescribable character of drowsiness. Their women are complete sovereigns over the cows and the milk. Their children seem playful and active; but in their progress to manhood they lose those dispositions. Hottentots, from their long intercourse with white men, seem, when compared with Corannas, as if they were the descendants of a superior order of beings; yet are they derived from the same ancestors.

## CHAP. XXIII.

### JOURNEY ACROSS WILD BUSHMAN COUNTRY CONTINUED—VISIT TO RAMAH.

AUGUST 28.

WHEN we were almost ready to proceed towards Ramah, another Missionary station, one of the oxen belonging to my waggon was observed crossing the river to the other side. It was some time before we could prevail on any one to fetch it back, in consequence of the coldness of the water. At length a Coranna engaged to go, and in little more than half an hour he returned with the ox, which enabled us to depart at ten A. M. Kruisman accompanied us to Ramah, where his brother teacher, David, happened to be, that we might settle with them both what was best to be done in the present state of their mission. One of the Coranna captains engaged to follow us on oxback, to be present at the settlement of the business. At noon we

crossed a chain of low hills, when a group of others, beautifully formed, and surrounding a barren plain of yellow soil, covered with sickly bushes, arose to our view; the hills, retaining more moisture than the plain, abounded with flowers. Elegant aloes, in full blossom, were very plentiful. The rocks, thickly scattered over the surface, were jet black, and shone as though they had been glazed. Springboks, in flocks, were now and then seen scampering over the plain, and a few dark-coloured quachas, very different from those beyond the Great River. The latter were beautifully striped with black and white, like zebras. The shape of the body and the arrangement of the stripes sufficiently distinguish the zebra from the quacha, which is, without doubt, the wild ass.

At two P.M. we halted for half an hour at a turn of the Cradock River, to give the oxen time to rest. A little below this spot the river was contracted within narrow bounds by huge rocks on either side. These approached so near to each other as to leave but a comparatively narrow passage for the water to pass through. It appeared to me, at the time, strikingly to resemble that part of the Niger where Mungo Park is said to have lost his life.

At half past four P.M. we reached Ramah, where

Piet Sabba, a native Griqua teacher, resided as a Missionary to the wild Bushmen in that part of the country. He, and some Griquas who live there, have built four neat houses, in the European form, placed in a row, and having a fifth standing on a rising ground opposite. The Bushmen and some Griqua huts are situated behind.

About forty persons attended worship in the evening. The place could have contained one hundred. It is very neat, being whitewashed on the outside, and having the inside painted with some taste, in imitation of stained paper.

29th. We visited Keewet in the morning, the captain of the Bushmen in that part of the country, an aged man, whom I found living in a half hut, with about twelve persons, young men and women, who were relations, crowded into it. A potful of flesh stood boiling in the midst of the crowd. It was part of an ox that had died of some disease, and which the Griqua owner had divided among the Bushmen families. I inquired of Keewet why he and his people did not attend the meetings for instruction? He said he sent his people last night, but they did not go. Two young men, sitting behind, observed that they could not be there, for they were at the river. "But," we said, "it is not last night only, but for a long time that you have not attended regu-

larly." "The weather," answered Keewet, has been long cold; it is now getting warmer, and we shall attend." I spoke to him of God, and his soul, and eternity; but he seemed quite indifferent about these subjects, making no reply, and asking for a tinder-box. The only person in the group employed was a young woman grinding a red stone into powder for painting their bodies. Two of the females wore, on the crown of their heads, round copper plates, as ornaments, which were about eight or nine inches in circumference; others wore beads, earrings, &c.

The time of evening service was intimated here by beating against a plough-share. After addressing the people I baptised a child belonging to a member of the Church at Griqua Town,* and married a young couple by the names of Mattens and Carolina. In addressing the Bushmen the sentences were first repeated in Dutch, then in the Coranna language, and last in Bushman tongue. After worship I informed the Bushmen that the Griquas had engaged to plough and sow for them a piece of ground, but said they must give all the assistance in their power, and advised them, for the sake of their own health and comfort, to build better houses; but they appeared as perfectly indifferent to such

* The child's name was Greet.

counsel, as if a native from China were advising a healthy inhabitant of London to clothe himself with the thickest fur during the months of summer.

A Hottentot on horseback arrived after sunset, from the other side of the Cradock River, with a letter from Captain Black, of the Landdrost's party, travelling towards the colony, stating that they were out of coffee, tea, and sugar. Like ships meeting at sea, where there are no markets, those who journey in the extensive wilds of the Bushman country are obliged to assist each other. A thousand guineas are of less value to the exhausted traveller, destitute of indispensable supplies, than the simplest and cheapest necessaries of which he stands in need. Of coffee and sugar there remained none, but one half of our tea we forwarded with pleasure by the messenger. Therm. at noon, 80.

## CHAP. XXIV.

**JOURNEY ACROSS THE WILD BUSHMAN COUNTRY— TKANNEE — DASH PORT — SEA-COW RIVER — TOORNBERG — INTERVIEW WITH NA-A-KOW, CHIEF OF THE TOORNBERG BUSHMEN.**

AUGUST 30.

WE left Ramah at noon, and in less than an hour an old waggon, of which Mr. R. had obtained the loan at Konnah to carry his luggage, fell to the ground with a crash, the spokes of the fore-wheel having gone to pieces, though only repaired the preceding day. This was a serious occurrence in what Captain B. called an unmechanical country. As is usual on such occasions, we all stood thoughtfully and stared at each other for a time round the wreck of the wheel, taking up one broken spoke, and another, and then throwing them to the ground, as unfit for farther service.

A man belonging to Ramah departed on an ox

to go as far as the colony, to procure, if possible, the loan of a wheel, when the other waggons proceeded, leaving a sufficient number to guard that which had been broken down. We reached the ford of the Cradock about three P. M. A young Bushman waded across to sound its depth, which was found to be moderate. The bank we had to descend to the river was steep, especially the last thirty or forty feet; however the waggons got down without sustaining any damage, only the tumbling out of a few parcels into the water. Each waggon was about nine minutes in crossing the river. The east bank was covered with willows, but the west was bare.

The Cradock River is called by the Corannas the Noogaree, and the Great, or Yellow River, after being joined by the Cradock, they call the Gareep, or Gareeb, it being difficult to distinguish which. The preceding evening having threatened rain, rendered our crossing rather doubtful. The bottom of the ford was composed of hard sand, which made the passage very easy. A wheel having been obtained for the other waggon left at Ramah, we were rejoined by it before sunset.

We saw no game during the stage, only one solitary ostrich, which our dogs pursued in vain. Six Corannas, from Konnah, with a great many

cattle, which they meant to exchange in the colony, joined our caravan, so that we had about fifty people from different nations, and about three hundred oxen.

31. We set off at sunrise, and travelled along the banks of the Cradock until seven A. M., when we halted to cut some wood for repairing the waggon-wheels, after we reached Sneuwberg in the colony, where timber is remarkably scarce. We allowed the oxen to feed until one P. M., and then proceeded in a southern direction, taking a final leave of that noble river. At three P. M. four Bushmen came and asked for tobacco, which Kok gave them, as I had none left. On asking them why they did not sow tobacco themselves? They replied, because they had no spades to dig the ground. We advised them to go to Ramah, and hear the news of salvation; to which they made no reply.

The soil was red, and the bushes low. On reaching the summit of a long rise, an extensive prospect of fine hilly scenery suddenly presented itself to our view. About twelve of the hills were of a conical shape. At six in the evening we halted at a clump of kurree trees. While at tea two jackals came very near us. On hearing the sounds which they made, those persons who had children immediately collected and brought

them near the waggons, as the natives say, when that kind of jackal is near, lions are not far off. Kok said the place abounded with lions, which made him unwilling to travel after sunset.

September 1. No water being at the place where we halted, we proceeded at sunrise till we reached a river which runs in the rainy season, but afterwards settles into pools; though white, from clay being mixed with it, the water is well tasted. Here Kok killed a large wild cat. This pool river (if we may use such an expression) runs into the Cradock a few miles distant. The bushes around were so diminutive that we could hardly obtain sufficient fuel to make the kettle boil. We went forward again at nine A. M., and soon observed the fresh footsteps of a large lion; perhaps the noise of the jackals, the evening before, had a reference to his approach. The natives believe that when the lion is attacking a human being, the jackal aids the latter, and appears as if he would drive the lion away. This notion is very different from the vulgar idea that the jackal is the lion's provider. The truth is, he is the consumer of the flesh left by the lion.

We continued ascending for about four hours, when we reached the summit, along which ran a chain of low hills, which seemed as if covered with the ruins of ancient castles. On arriving at

an opening through which we had to pass, we were gratified with an extremely pleasing view in every direction. Some of the hills were flat at the top, others resembled sugar-loaves; and many of them were beautifully stratafied in layers inclined a little out of the horizontal line towards the S. W.

While descending from the height, the thunder rolled in awful grandeur over our heads, accompanied with forked lightning and rain. On reaching the foot of the descent, a number of Bushmen and women came rushing towards us from the bushes, hailing our arrival with much pleasure. They had belonged to the Missionary station formerly established at Hephzibah, or Tkannee, about a mile farther, but which had been, at least for a time, relinquished. Their whole appearance indicated the extreme of human wretchedness. All their skin dresses were in tatters, and black as soot, and their bodies plastered over with dirt. Amidst all this filthiness, most of them had ornaments of copper and beads. They had heard of our approach some days before, and promised to inform their captain, who was not far off, of our arrival.

We halted at three P. M., among low hills, on the spot where the Missionary station once stood. The ruins of their oven remained, and the ditch

by which they had led water from a fountain to their fields and gardens could easily be traced.

Tkai, the chief, was longer in joining us than we had expected, but his detention had been caused by a quarrel amongst his people, which required his interference. On his arriving with some of his people, they all shook hands with us, and saluted us with "*Good day*," in Dutch. It rained at this time very hard, and thunder rolled with tremendous noise. The night became exceedingly dark, and the lightning vivid. Most of our men were forced to leave the fires and take refuge in the tent, where they lay down and fell fast asleep in a few minutes. Observing Tkai lying down also, we asked if he was asleep. To which he gravely answered "Yes." Tkai, when he came, inquired if his daughter was with Adam Kok, who travelled with us, and in whose service she had been for some time. On hearing of her arrival, he hastily went in search of her. We followed to witness the meeting. He put his fingers to his lips, and then touched her mouth with them, (the Bushman form of salutation.) She did not say a word to him, though about twelve years of age, but continued nursing a child she held in her arms, and moving from place to place, as if desirous to escape notice; but he now and then touched her with the tips of his fingers, as if tapping her. He then

placed himself by a fire, and eagerly smoked a pipe of tobacco through water in a reed. Such is the measure of filial and parental feeling among the Bushmen, if feeling it may be termed.

2nd. The number of Bushman visitors in the morning amounted to about fifty. They had no children above four years of age. They assembled in and before the tent, at eight A.M., when Kruisman, the native teacher from Konnah, addressed them upon the invitation of the Samaritan woman to her townsmen, "Come, see a man," &c.

He began by saying, that the conduct of this woman reminded him of the conduct of their chief, Tkai, when the Missionaries first brought the Gospel to them. He was so pleased with it, that he ran down to the Cradock River, and called to the Bushmen on the other side to come over and hear the good word of God. "Missionaries," continued Kruisman, "have not flesh and tobacco to offer, but they have something better, something that will do more good, they have to tell about God and Jesus Christ The captain," he said, "did not call the Bushmen beyond the river to come and get tobacco and flesh, but to come and hear the word of God."

I held a long conversation with Tkai, in the

presence of several of his people. The substance of which was, that his father's name was Hortin, that he had lived all his days at Tkannee, [or Hephzibah,] and will not leave it, therefore he came now to ask for a Missionary, that he might hear the gospel preached; he has only been once on the other side of the Cradock River; his people were formerly more numerous, many had gone over the river, and others to the colony. Still he said many Bushmen reside in his district, but they are not fond of living in one place, they like to wander about; that before the Missionaries came, the parents had nothing to tell their children, but after they came, he told his children about the word of God; before that time they never heard that men had souls, but now they believe they have, and that when they die their souls will go to God in heaven. When any fight and try to murder each other, he admonishes, and desires them to listen while he tells them what he knows; he exhorts all to live in peace with one another, and to pray that they may become better acquainted with the scriptures.

Being asked if any of them prayed, he pointed to one sitting next the door, and to another near to me, and said, that they prayed, but no more, except himself. "Those men," said he, "when they feel their hearts sweet, seem as if they could not contain what they felt, and they say to the

others, you do not know how happy my heart is." He said he was so ignorant that he longed for Missionaries to come again, and tell him more of that word of God which he had heard before.* He was glad to receive the visits of the Missionaries for two reasons---he liked the word of God which they told; and they taught him how to live better, and more comfortably.

Here he said, if his daughter who is with Kok should remain, that I must give him a waggon, for he was getting too old to walk.

After taking leave of Tkai and the rest of the Bushmen, we went forward at eleven A. M., and were soon favoured with another extensive view of hilly scenery, I thought the finest I had seen; it did not consist of different ranges but of separate hills. From the high ground on which we stood I counted seventy besides many at such a distance that their number could not be accurately ascertained. The ground on which they are situated is level, out of which the hills seemed to rise abruptly. At four P. M. we crossed an extensive marsh, containing many springs of

* From Missionaries, who had formerly resided there, and at Toornberg, but were obliged to relinquish those stations, it being considered dangerous to collect so many savages, near the boundaries of the colony.

running water, and the soil of which was a fine black earth; this tract of land could probably be all cultivated, and might prove fruitful without irrigation, as it possesses plenty of moisture. At six P. M. we halted near the residence of two boors from the colony, who had settled themselves in that spot. They immediately came to the waggons, and afterwards kindly sent us some milk. The situation which is called Dash Port, is retired and romantic, the valley having on all sides a wall of hills. The soil seems good for corn, but fuel is scarce. Therm. at noon 64.

3rd. The morning was foggy, accompanied with a heavy dew. The boors with their families attended worship in the tent at ten A. M., it being the Lord's day; afterwards I visited them in their house, which was only a kind of temporary erection. They had twelve Bushwomen servants, which made a little stir, the men were with the cattle. The wind in this situation generally blows in the day from the N. but at sunset changes to the S.S.E. and E. The boors remarked to Kok that the Bushmen around them did not steal like those near the Griquas---that they sometimes came and asked for flesh or bread, and when they got it went quietly away.

4th. At seven in the morning we left Dash Port by an opening between the hills to the south,

and immediately entered another plain of about twelve miles in circumference, entirely inclosed by beautiful low hills. Having crossed the plain, we halted at a pass, where there was a little water and grass, at half past eight A. M. This opening led to another plain of a square form, and very similar to the one we had just quitted. Therm. at sunrise 34, having ascended to high land, it rose at noon to 74.

We proceeded at one P. M. S. S. E. along the plain, where a few flocks of knoos and springboks were feeding. We also passed several pools, but did not meet with any stream till half past five P. M., when we came to the Sea-cow River, which was at that time very inconsiderable. It formed, in its course, many large and deep pools fitted to gratify the disposition and taste of the hippopotamus, or sea-cow, which loves to stand during the day in water, deep enough to cover himself completely. Sea-cows have been attracted to this river, which runs into the Cradock. We halted at its side, in a spot where there was a fine echo, which gave no small trouble to our dogs, as the reverberating sounds kept them barking till their strength was exhausted, supposing the echo to be the barking of other dogs in return. That part of Africa producing no trees, and hardly a bush, and consisting of such high land as to render the nights piercingly cold, even

after a warm day, we felt the evenings uncomfortable.

5th. The Sea-cow River is different from most African rivers which I have seen. The others had at least some trees growing on their banks, but here there were none, nor are they to be seen, till its junction with the Cradock. Some of the pools which it forms have been found to be forty feet deep, and afford comfortable retreats for the sea-cow.

About four days' journey above the junction of the Sea-cow with the Cradock, the latter great river is formed by the confluence of two others of considerable magnitude, the one flowing from the E., and the other from the S. E. as I heard from a boor who had seen them. It is very probable these streams derive their sources from the chain of mountains which constitute the western boundary of Caffraria, and are reported to be so numerously infested by very savage wild Bushmen, as to prevent the Caffres from molesting their neighbours in that direction. This predatory people have generally been obliged to come round by the southern end of that range of mountains on the verge of the colony, which they can easily do without being observed by the colonists.

We left the Sea-cow River at half past seven

A. M., passed a fountain producing only a scanty supply of water, and at half past eight came to another, where a boor had erected a temporary house, round which many cattle were feeding; there we halted. On ascending an eminence near the waggons, I had a most extensive view of hills to the eastward; none however remarkable for their height, or for their high cliffs, but they were in general distinguished for their beautiful forms. They are neither clothed with trees, bushes, or verdure, the surface consisting of only dull, withered grass, or brown and dark red, coloured stones. The plain before was extensive but solitary in the extreme, from the total absence of animal life, though when the Missionaries first came into those parts it was covered with elks, knoos, springboks, &c. The greater part of them have either been killed or frightened away by the late influx of boors.

We departed at one P. M., and were met by four Bushmen, who came running towards us in the plain; they had formerly belonged to our Missionary station at Toornberg.

Toornberg, a mountain which gave the name to our other Missionary station, was now full in view. It nearly resembled the shape of an inverted tea-cup, including the part of the cup on which it stands. Being much higher than any

other hill around, it stood majestically, like a king in the midst of his subjects. It had been called by the boors who first discovered it Tover-berg, or Witch-Mountain, being seen from a great distance, but owing to its size, and the levelness of the country to the south of it, the first discoverers must have thought it much nearer than it really was, and under this deception as to its real distance; they might suppose that it receded from them as they advanced, therefore they gave it that name. We arrived and halted at Toornberg Fountain at five P.M. Therm. at noon 74.

On returning to the waggons, after a walk, I was glad to find that the Bushman chief of that district had arrived with two of his brothers, Isaac and Jacob. His own name was Na-a-kaw.

The following is the substance of a conversation with Na-a-kaw, chief of the Toornberg Bushmen.

He was born, he said, and had always lived at Toornberg. I asked how he lived before the Missionaries came? He said, the Lord Jesus kept and preserved him till then; that he was in a wretched state before they came. He wanted teachers to come and teach him more of the will of God; and he wished that bad men might come and

hear it also, and be made better. He had been told to listen to the word of God, and to throw away his black heart, and all other black things about him; he tries to get rid of them, but they will not go away. He and his brothers, Isaac and Jacob, continue to pray, but they do it imperfectly; he knows that Jesus and no other can make him better. He said, the first and greatest thing he wanted was a teacher to come and reside with him and his people.

His district round Toornberg extends to the Sea-cow River, to Vanderwault's Fountain, Buffalo Fountain, &c. His people were in a dispersed state for want of food. In describing the extent of his district, he said, he drank the waters of the Sea-cow River, of Vanderwault's Fountain, &c.

When the mission was at Toornberg, eleven families constantly resided there, but many other Bushmen occasionally visited this place, remained for a short time, and went away again. Six Bushmen had been baptized, who continue to pray, and their conduct is good. They have begun to make small gardens for themselves; five children could read a little, and many knew their letters. The farmers in the New Hantom (that part of the colony nearest the station) were very friendly to it, and attended worship on the sabbaths with their families. They are

nominally in the parish of Graaf Reynet, which is about one hundred miles distant from it, but thither they cannot go above once or twice in the year. Perhaps the Toornberg and Tkannee Bushmen might be prevailed on to reside at one station, when a Missionary can be again sent to them.

We left Toornberg at one P. M. and travelled for some time among numerous heaps of large stones or rocks, from five to fifty feet high, often piled so regularly upon each other, that it appeared as if they had been adjusted by the plumbline--- even the Hottentots were amused by the different forms of those collection of stones; most of them were ornamented with evergreen trees and bushes, growing out from the interstices; the whole resembling ruins of castles, palaces, &c. and covering a space of perhaps twenty miles in circumference. At two P. M. we passed Vanderwault's Fountain, where a boor had erected five reed-houses, and ploughed some ground. We next entered an extensive plain, bounded by low hills, where we met a waggon, the first, except our own, which we had seen during six months. At four P. M. we crossed the limits of the colony, and at five arrived at Pinnar's place, where there is a substantial farm-house, with barns, slave-houses, and a good garden; the family, we were sorry to learn, were from home, with their cattle,

in consequence of the scarcity of grass at that season in the high lands of Sneuwberg. Only a few slaves were left behind to guard the place, and two or three Bushmen families, who constantly reside there.

These Bush people had as wretched an appearance, and were as uncivilized in their manners as their countrymen, who live far beyond the habitations of white men. From their situation, and that of hundreds of their nation, whom I had seen living in the same manner, in the vicinity of other farmers, I felt more than ever convinced of the importance of connecting religious instruction with other exertions for civilizing the barbarous tribes. It has been uniformly found by the Missionaries, that those natives, whose minds were sincerely influenced by the truths of Scripture, were the most disposed to adopt the habits of civilized life.*

* Since my return to Europe, I have been informed by a gentleman, who lately visited Nova Scotia in North America, that though the natives, or aborigines of that country, have lived for several generations amidst Europeans, and are extremely fond of bread, potatoes, &c. which they have been accustomed to see produced from the ground by a little labour; and have long witnessed the comfortable houses erected by the English, yet they still live in huts constructed of bark in the rudest manner, and never cultivate the ground, but live entirely by the chase. A friend from Russia stated the same

facts respecting the Kalmuck Tartars, who live in the immediate vicinity of the Moravian settlement at Sarepta, but have not joined it. Another friend, who lately arrived from Botany Bay, asserted, that the natives living in the vicinity of Port Jackson are in a similar state, though they have witnessed the comforts of civilized life for nearly forty years.

The Hottentots in the colony of the Cape, exhibit another instance of this fact. After living more than a century among the Dutch inhabitants, without instruction, this untutored race were found by Vailant and Barrow, when they travelled in that country, and also by the Missionaries on their first arrival, much in the same state in which they had been, when visited by Vasco de Gama.

Several Hottentots belonging to Bethelsdorp, who after being some years in the Cape regiment, and consequently obliged to attend to cleanliness, nevertheless, on their discharge from the regiment, and return to the settlement, almost immediately relapsed into their old habits; these people made profession of Christianity. Nor is England destitute of evidence in support of this fact: the miners near Bristol and those in Cornwall were little more civilized, fifty years ago, than the wild Bushmen, though surrounded by enlightened society. What, it may be demanded, has brought them to their present state of order and civilization? The answer must be—*the prevalence of religious knowledge obtained by the blessing of God upon the arduous, but patient and persevering labours of the Ministers of the Gospel.*

## CHAP. XXV.

### JOURNEY IN SNEUWBERG.

SEPT. 8.

WE left Pinnar's place, after baptizing two children of native parents, who were members of the church at Toornberg, previous to its suspension. These persons had associated with some others as frequently as they could, for reading of the Scriptures, and for prayer. Our course was over a bare, gloomy, and hilly country, until six P. M., when we discovered water by the croaking of frogs.

On the subsequent day, when descending a hill, the traces, or ropes of my waggon, to which all the ten oxen were yoked, broke off from the shaft, in consequence of the wheel striking against a rock. The oxen could not stop themselves till they reached the bottom of the hill, but the wag-

gon, in which I sat, instead of following them, turned aside with violence, and stuck fast among some rocks. Our dogs soon afterwards caught two young springboks, and the Hottentots found six ostrich eggs.

On the 11th we passed a conical hill, standing in the middle of a plain, called Wonder Mountain, for what reason I could not learn. After halting a few hours at the Sea-cow River, we went forward amidst many droves of springboks and other game, which were feeding on low bushes, for not a blade of grass was to be seen.

At sunset, we passed a boor's place, who, though he had sown a field of corn, expected to reap nothing, the whole being generally eaten up by the numerous flocks of springboks constantly surrounding him.

A little beyond, at another boor's place, where we were on the eve of halting for the night, the oxen of the luggage-waggon took fright, and ran off furiously. The thundering noise made by the waggon passing over the stones, and the darkness of the night, alarmed the oxen of the two other waggons, who galloped after it. Poor Kleinfeld, being asleep, tumbled out of the luggage-waggon, happily not from the front, but from behind.

The runaways getting into the midst of a drove of oxen, belonging to the Corannas who travelled with us, the waggons were stopped without any serious injury being sustained. Much discussion afterwards took place among our people, as to what caused the alarm, but they could not agree on that point. As it generally happened, the majority cast the blame upon some lions, which they supposed to have been near.

A serious dispute occurred between two of the Corannas and Michael, one of our Hottentots, which, not being able to settle among themselves, was referred to us for a decision. The case was this, Michael had observed an animal, of the same species as the knoo, wounded and in a feeble state. He had pointed it out to two of the Corannas who travelled with us, and who joined him in the pursuit of it. Approaching the animal he fired, but missed it, when the Corannas rushed forward and cut its throat; it was about the size of a small horse; the Corannas, after it was cut up, carried the whole of the flesh on their pack-oxen, till the waggons halted in the evening. Michael allotted only a third of the flesh to the two Corannas, with which they were dissatisfied. Adam Kok, the Griqua captain, stated, that the rule in such a case among the Griquas was, that the animal should be considered as the property of the person who had first

wounded it. This animal had been first stuck, or gored by one of its own species, which led to its death; therefore we considered it fair that the flesh should be equally divided among the three persons who had been present at its death. This decision was satisfactory to the parties concerned.

On the 13th, observing the Hottentots carefully carrying two dead snakes to a distance from the road, I found, upon inquiry, that they had attributed the death of several of their countrymen to the circumstance of having trodden on the bones of snakes; I also understood that many of the boors were of the same opinion.

We met several persons in the evening returning from the sale of a neighbouring farmer's effects, who reported that eight slaves had been sold for 16,000 rix dollars, about 1,600 pounds sterling. A woman with her sucking child was sold for 5,000 rix dollars, the prospect of her having more children increasing her value. A female sucking child fetched 1,300 rix dollars, and a boy sold for 3,000.

On the morning of the 15th we descended from the elevated lands of Sneuwberg by a long, steep and rocky path, when we were pleased

again to see trees, which do not grow in the bleak regions we had left. In the afternoon we reached Graaf Reynet, where I met with a kind reception from my friend Mr Faure, the Minister of the district.

Here I remained some days, settled various Missionary concerns, and got our waggons repaired. On viewing the town, I found it nearly doubled in size since I had left it seven years before, but the great increase of hawkers travelling over the country with goods from the Cape, is likely to check its farther growth, as the farmers can hardly be expected to come there for supplies of articles, while they can be furnished with them at their own doors.

The beauty of Graaf Reynet, at this season of the year, was very striking, both sides of every street being lined with a row of lemon-trees, loaded with their fine fruit, and multitudes of orange-trees appearing in the same beautiful state, in the gardens between their houses.

Much good is doing by the Auxiliary Missionary Society in the instruction of the poor slaves, and Mr. Faure has a very useful meeting on the afternoon of the Lord's day, with the young people of the white population of the

town, when he examines them relative to the subject of his sermon in the forenoon. The greater part of those who attended were from twelve to twenty years of age.

## CHAP. XXVI.

### JOURNEY FROM GRAAF REYNET TO CAPE TOWN.

ON the 27th of September I took leave of Captain Stokenstroom, the Landdrost, and Mr. Mulder his Secretary, after thanking them for their polite attention while I remained at Graaf Reynet. The waggons were drawn up before Mr. Faure's house, to whom I also bade adieu, as well as to his family, and departed at two P. M. We crossed the Sunday River, and in an hour and a half came to Mr. Maintjes' farm, where the road to Bethelsdorp and Beaufort separate, and consequently where I was to take farewell of by far the most numerous part of our caravan, *viz.* Mr. Read and his family, and the Hottentots belonging to Bethelsdorp, who had assisted in commencing the mission at Lattakoo. Here we halted to

settle various accompts which we could not obtain leisure in the town to arrange.

Next day being intensely hot, (therm. 88,) we could not proceed till three P. M., when after taking leave of Mr. Maintjes, and of each other, we proceeded on our different routes.

For the first time since I had been in Africa, I was now unaccompanied by any person who could speak a word of English, my own knowledge of the Dutch language was very imperfect, a five or six weeks' journey lay before me, and the road to Beaufort was equally unknown to us all, not having been able to procure a guide at Graaf Reynet. I felt more than I anticipated at parting from the Hottentots, who had accompanied me on the most perilous parts of my journey, and whose faces I had constantly been accustomed to see for the last five months. I felt much attached to these simple-hearted and faithful creatures, from whom I was now separated without the prospect of again meeting in this world.

Our company being so reduced in number, for some time caused an evident depression on all our spirits. At half past five P. M. we crossed the Black River, and halted near a farmer's at seven P. M.

The next day the therm. at noon was 86, but a breeze arising we were able to proceed at one P.M. About sunset we crossed the Camdebo River, which is a branch of the Sunday, and halted on its banks. At eight we met together in the tent, when I read to them, in the Dutch language, a chapter of the Scriptures, and one of the Hottentots offered up a prayer. This continued to be our practice during the remainder of the journey. They also sung a hymn in the Dutch language, both at the commencement and conclusion of the meeting.

For several days we had, on our right, the Camdebo Mountains, whose tops were generally inaccessible cliffs. To the left appeared an extensive desert plain, without a house, or cultivation of any kind; but in the vicinity of the mountains we passed several farms, some of the proprietors of which were said to possess ten or twelve thousand sheep, and had a few acres of corn-fields in cultivation. We arrived at Beaufort on the evening of October the 6th, and the next morning dispatched two Hottentots to Dass Fountain, to bring seven oxen we had left under the care of Mr. Smit when going up the country. I found Mr. Taylor at home, but Mr. Baird, the Landdrost, was absent on a journey to the Cape. On the Lord's-day morning Mr. T. preached to about forty persons, and [illegible] held a

catechetical meeting in his own house, when twelve or fourteen persons were present. The population is so thinly scattered over this desert part of the country, that many cannot be expected to attend at Beaufort; but the Missionaries' chief work will be to travel over the district, and to visit the farmers in their own houses.

Mr. Taylor mentioned to me the following singular circumstance respecting a serpent, which he received from a respectable person, who had been an eye-witness to the fact:—The serpent was only about twelve inches long, and not thicker than a man's little finger. Having found a hen's egg, the little reptile gradually distended its mouth so as to swallow it whole. When the egg had reached the stomach, the serpent, by twisting himself round, broke the egg, threw up the shell, but retained its contents.

The Hottentots returning with the seven oxen from Mr. Smit's on the 11th, we left Beaufort at six P.M. For several days we met with frequent detentions, in consequence of some of the loose oxen, which were driven by Muliaily, the Matchappee from Lattakoo, having strayed. At one time, when the number, on their being counted, was found short by one ox, he said in excuse

that it went to the river, and seeing a lion he was afraid to go after it. On another evening three oxen were missing; when Muliaily was examined concerning their absence, he made a long speech about the matter, half Dutch and half Bootchuana, accompanied with various drawings on the ground; but it was impossible to understand him, only it became evident that one of the oxen had been left at least twenty-five miles behind. This information depressed all our spirits, hardly a word was spoken around the fire the whole evening, having the prospect of being long detained in searching for the cattle; but they were recovered in a few days.

On the evening of the 16th we arrived at Mr. Nelds, the farmer, with whom we had left three oxen on our going up the country. He said that since that time the lions on the Gamka had killed one man, two horses, and three oxen. Hearing that both water and grass were at this time very scarce on the Karroo road, I resolved to return by what was called the *Blood River Road,* which lay more to the westward, where I was informed water and grass would be found every day. I left Neld's place at three P.M. to pursue this course, and on the 17th crossed the Gamka, and travelled over a barren waste till six P.M., when we passed a farmer's place, who kindly directed us how to proceed forward to obtain wa

not being certain whether we had kept by the right road, and coming to some bushes an hour before midnight, we thought it prudent to halt till the dawn. Finding neither water nor grass, we departed at sunrise, and in two hours came to a small stream in the neighbourhood of a boor's place, where we rested among tall mimosa trees, but there being no grass, the oxen were forced to eat the bushes.

We left this desert place at three P. M., and called at the boor's, as we passed, to make inquiries respecting the road. He lived in a small house made of reeds, plastered over with white clay. A huge ostrich walked about his premises, and seemed very tame. For four hours we travelled over an uneven country, and as barren as it is possible for the human mind to conceive, when we reached the Dweka River, among the mimosas on whose banks we pitched our tent. The therm. next day being at 88, we could not proceed till four P. M. After travelling over hills for six hours, we halted on the banks of the Blood River; but why it was so called I could not learn.

In the morning three waggons passed us that had come from the other side of the Black Mountains to the eastward, who reported that they had hardly found any grass in that direction. Therm. at noon 83. We left the Blood River at

three P. M.; at nine the road led us across to the Karroo desert, and at half past ten P. M. we halted at Helbeek Fountain, on the same spot we had occupied in going up the country. We were six days travelling in the desert, during which three of our oxen, that were reduced almost to skeletons from want of food, were obliged to be left to perish, being unable, by every exertion, to get them forward. On the 27th of October we happily reached Mr. De Vos', at the head of Hex River valley. From thence we departed for Cape Town, where we arrived on the afternoon of Friday, November the 10th. Thus ended a ten months' journey into the interior of Africa, which had been providentially accomplished without any serious accident occurring, or losing a single person by disease, or by any other cause, and without experiencing myself the least illness for a single hour. The loss of a few oxen was comparatively of small importance.

## CHAP. XXVII.

### OCCURRENCES AT CAPE TOWN—VOYAGE TO ENGLAND—ARRIVAL IN LONDON.

AFTER my arrival at Cape Town, the scull and horn of the supposed unicorn excited considerable attention. It was placed in a large room of Dr. Philip's house for the convenience of the public, and was first honoured by a visit from his Excellency Sir Rufane Shaw Donkin, the Governor, and Colonel Bird, the Colonial Secretary, and soon after by Sir John Truter, President of the Court of Justice, and other Members of that Court, the President of the Burgher Senate, many Gentlemen from India, Officers of the Army and Navy, and, indeed, by most of the principal persons both at the Cape and in its neighbourhood. The general opinion of these visitors was, that no other animal would be discovered better answering the description of the fancied unicorn.

When dining one evening at the house of Henry Ellis, Esq. Deputy Secretary, Muliaily, the Matchappee who had travelled with me from Lattakoo, was sent for, that we might witness the effect which a table covered with branch candlesticks, crystal decanters, glasses, &c. would have upon him. On entering the room, the objects which first attracted his attention were several rows of pearl beads round the neck of an elegantly dressed lady, to whom he instantly walked up, and taking hold of the beads with his black hands, said to the lady, "These are very beautiful." Whether he expected she would present them to him, was uncertain, but he unquestionably coveted them. So soon as he could withdraw his eyes from the coveted beads, he was struck with the glare of light by which he was surrounded, and greatly admired the silver candlesticks supporting three branches, the mirrors, crystal articles, &c. He was not the least abashed, but felt as much at home as though in the midst of his own people at Lattakoo.

By the invitation of Captain Vernon, of the Blossom sloop of war, then lying at Simon's Bay, Dr. P. and I took Muliaily, and two other of his countrymen, to see a ship of war. Though they had never been on the water before, they did not show the least reluctance to step into the boat. They were astonished at every thing about

the ship, especially the depth of the hold and the height of the masts. The discharge of a cannon at their side seemed neither to excite fear nor surprise. They afterwards visited the Commissioner, Sir Jaheel Brenton, were greatly pleased by listening to Miss Brenton's performing upon the piano forte, and frequently imitated its sound with their voices.

A few days afterwards, in the prospect of soon leaving Cape Town, they said they could not return to Mateebe, (King of Lattakoo,) till they had seen the King of the Country, (meaning the Governor.) This being hinted to his Excellency, he immediately desired they should be brought to his country-house at Newlands; where he showed them all the principal rooms, and explained the uses of the different articles of furniture; after which he ordered them a good dinner, and sent them away highly pleased with their entertainment.

After having remained some weeks at Cape Town, they were sent off, loaded with presents, by a waggon going with stores to the Missionaries at Griqua Town and Lattakoo, they were to act as assistants on the journey. I asked one of them, Barootz, a very interesting young man, before his departure, if he would accompany me to England? He laconically answered

"No, it is too far." He then asked if, after going to England, I should ever return to Lattakoo.

Feeling very desirous to obtain a passage for England, as my residence at Cape Town was no longer necessary, I availed myself of an opportunity afforded by the arrival of the Castle Forbes, Captain Reid, last from Bombay, and which touched at the Cape for water and provisions. Previous to my departure, I took leave of Dr. and Mrs. Philip, and many other kind friends, particularly of Mr. and Mrs. Breda, under whose hospitable roof I had lived as one of the family, during the different times I resided in Cape Town. We sailed on the 15th of February, 1821. I found myself with a captain who attended to the comfort and accommodation of his passengers, and likewise in company with an agreeable society from India.

We crossed the tropic of Capricorn on the twenty-second, reached St. Helena, March the first, and cast anchor in front of James Town, being permitted to do so by Admiral Lambert, to whom I sent the letters of introduction I had received from the Governor and the Naval Commissioner at the Cape; he politely invited me to breakfast the next morning, and intimated that his boat should bring me on shore. Having taken with me in the morning a large box con-

taining the unicorn's horn and other African curiosities, I proceeded to the Admiral's, where it was opened after breakfast, and its contents seemed to interest himself and all those persons whom he had invited to see them. I left fine specimens of blue asbestos stone, found beyond the Great, or Orange River, in South Africa, for the Admiral, Sir H. Lowe, and Buonaparté. The Admiral politely undertook to convey to General Monthelon the specimens for the Ex-Emperor. I afterwards visited and was kindly received by the Rev. Mr. Vernor, under whose roof I had the happiness of spending a very agreeable hour. We sailed in the evening after sunset, immediately on the signal being made to James Town that Buonaparté was safe. We crossed the equator on the sixteenth of March, and on the twenty-fifth we were chased by a South American privateer for several hours; they boarded us, but took nothing away.* We crossed the tropic of Cancer April the second. On the seventeenth we passed about midnight Flores and Corvo, the two most northerly of the Azores, or Western Islands, which were pretty distinctly seen, the moon being full.

* The officer who boarded us was probably a North American, for he spoke English like a native. I embraced the opportunity of presenting him with a neat pocket New Testament, which he received in a friendly manner.

After passing the Azores we had a storm for seven days, during the last six of which the wind was contrary, and, notwithstanding every exertion, we lost about one hundred and fifty miles of distance. When the storm subsided, it was succeeded by seven days of moderate but contrary wind, which still impeded our progress towards England. On the 1st of May we arrived opposite to Cape Finisterre in Spain, and I now gave up all hopes of reaching London by the annual meeting of the Missionary Society on the 10th. However, by the 6th, we believed ourselves advanced to the chops of the Channel, though no land had yet been seen. Next day, Monday 7th, at three o'clock, a pilot-boat was observed at no great distance, when two passengers and myself agreed to offer a certain sum to be taken on shore; which the master of the boat, on coming alongside, consented to accept. We found some difficulty in getting on board the pilot-boat, as the sea ran very high. It turned out that we had left the ship much farther from Portsmouth than we supposed, being at least one hundred miles distant. However, we arrived next morning at eight o'clock in Portsmouth harbour. My portmanteau could not be got through the custom-house in time for the last morning coach, which obliged me to wait till the evening at seven. We reached London-bridge at seven the next morning, only three hours previous to

the commencement of the annual meeting of the Missionary Society. From my friend Mr. Houston, of Little St. Helen's, I received a very friendly reception, and every necessary accommodation. After breakfast he sent me in his own chaise to my residence near London, where I had the pleasure of finding my friends well; and with emotions of gratitude and joy entered the apartments from which I had been absent during two years and a half. The recollection of those occurrences which had taken place, and the scenes I had visited, seemed more like a dream than reality. I felt deeply impressed with thankfulness to the superintending care of a gracious Providence for my health and preservation.

# APPENDIX.

## No. I.

### SOME FARTHER PARTICULARS RELATIVE TO THE WILD BUSHMEN.

NO people are fonder of tobacco than the wild Bushmen, yet, though many parts of their land is well adapted to the growth of that plant, they never think of attempting it. Indeed they seem to suppose that industry or labour of any kind does not belong to them.

When the Bushmen who live in the vicinity of the colony see a boor's waggon at a distance, they have no other inducement to visit it than the hope of obtaining a little tobacco; and as all waggons have not that article, they have a curious method of ascertaining the fact. They follow the track of the waggon, and ascertain by the marks of expectoration on the ground, or by the fumes of the pipe, if the travellers are using tobacco. If either of these indications exist, they hasten after the waggon with great eagerness, and beg for a portion; otherwise they let it pass unregarded.

They have a method of constructing a pipe from the bone of an animal, in such a way that the oil of the tobacco is retained after smoking. When their stock of tobacco is finished, they put a little of this oil on the leaves of some kind of bush which they also smoke, and thus make a small quantity last a considerable time.

When a Bushman has no tobacco, instead of saying so, like other natives of Africa already noticed, he says he cannot smoke; if without food, he cannot eat; or if destitute of water, he cannot drink.

In the Bushmen country it has been known that quachas, baboons, and springboks, when pursued by beasts of prey, have fled to man for protection.

At one of the Missionary stations in that country, the first time the Missionaries began digging a piece of ground with spades, a mob of Bushmen collected to witness the operation, and expressed the greatest surprise at the quantity turned up in so short a time.

## No. II.

### ADDITIONAL INFORMATION RESPECTING THE CORANNA NATION.

THE Corannas are remarkably attached to the Great, or Orange River, and are seldom found far from its banks. Though living in separate towns and independent of each other, yet their language and customs continue the same. They have in every town a captain, or chief, but his power is almost nominal, having little respect or deference paid to him, and his people continuing to do as they please. The chief is called Googoo, and his office is hereditary, but the richest man, or he who possesses most cattle, has always the greatest influence in the community. They hold no meetings to discuss any business, public or private. When they remove their town higher or lower down the river, it is merely in consequence of some particular person choosing to remove, when the rest follow him like so many sheep. One of the natives is appointed to direct their pursuits after game, whose signal being given, all who feel so disposed follow him on a hunting excursion.

It is a rule with them, that only boys shall watch the cattle during the day, unless there be danger of an attack from enemies, then the young men must assist.

The cattle are considered so much the mutual property of husband and wife, that the former cannot dispose of any of them without the consent of the latter. The women milk the cows; and some of the cattle are killed entirely for their use; the men having no-

thing to do with the disposal of the flesh; but the husband, in his turn, has a similar privilege. In the first case, only women partake; in the latter, only men. The instance is rare, when men and women eat of the same cow or ox.

It is the entire work of the women to erect their habitations and to manufacture the rush mats with which the roofs are covered. The men construct the kraals, or inclosures for containing the cattle during the night; they also hunt, and make skin cloaks for the women as well as for themselves.

They have no rite of circumcision, like the Bootchuana and Morolong nations; but when a boy enters upon a state of manhood, a feast called Dorro is made according to the circumstances of the father. Sometimes eight or ten oxen are slain upon such an occasion.

Previous to the birth of a child, an ox is killed entirely for the use of its mother, who, with the sinews of the animal, makes rings to wear as ornaments on her arms and legs, but she has only the common fare after the child is born. When a woman is about to be confined, every article is removed from the house, and she is placed upon the bare ground; afterwards every thing is brought back to the house.

When a child recovers from a dangerous illness, a trench is dug in the ground, across the middle of which an arch is thrown, and an ox made to stand upon it; the child is then dragged under the arch. After this ceremony the animal is killed, and eaten by married people who have children, none else being permitted to participate of the feast.

When a person is ill, they bring an ox to the place where he is laid. Two cuts are then made in one of its legs, extending down the whole length of it. The skin in the middle of the leg being raised up, the operator thrusts in his hand, to make way for that of the sick person, whose whole body is afterwards rubbed over

with the blood of the animal. The ox after enduring this torment is killed, and those who are married and have children, as in the other case, are the only partakers of the feast.

When a young man is attached to a female, and wishes to marry her, he and his companions take an ox and place it before her house. If she allow the ox to be killed, it is considered as giving her consent to the union, and the parties are immediately regarded as married persons. It occasionally happens that the ox is brought three or four times before her approval is obtained. Cupido, who resides at the Coranna town of Mobatee, has seen the young men and the ox pelted away with stones by the female herself; yet the next time probably she will give her consent to the union.

When a chief man dies he is buried in the cattle-kraal, or inclosure, with his head to the east; his grave being filled up, the cattle are brought and driven over it to tread it down, so that the place may not be discovered. Common people are buried in the fields, and stones are thrown over their graves.

Their usual method of killing cattle seems very cruel, they rip open the belly, and thrust in the hand to get hold of a particular entrail near the heart, which pulling out causes immediate death.

They allow a plurality of wives, but Cupido only knew of two men who had each two wives.

They are timid when opposed to Bushmen, but bold in their attacks against any of the Bootchuana nations. As the different tribes of Corannas, which are numerous, assist each other when attacked, it is rare for any of the other nations to become the assailants.

## No. III.

### SOME INFORMATION OBTAINED FROM HAREENA, A CORANNA CHIEF, RESPECTING THE COUNTRY, WHICH LIES TO THE EASTWARD OF GRIQUALAND.

PERHAPS no part of Southern Africa is less known than that which is situated in an easterly direction, between the country of the Griquas and the Indian Ocean, any information, therefore, which can be depended upon, respecting it, must be interesting.

On arriving at Konnab, in the Wild Bushmen country, I found Hareena, a Coranna captain, with a party from the most easterly town of that nation, on a visit to the Corannas on the Cradock River. Being desirous to take the advice of white men respecting a disease with which he was afflicted, he resolved, by the recommendation of his countrymen to accompany my waggons, in order to consult a boor who resided within the limits of the colony, and whose medical fame had reached the Corannas on the Cradock. He and his party had about two hundred head of cattle, which they meant to dispose of. I invited him and his attendants sometimes to the tent in the evening, to obtain what information I could from them, which was, however, very little.

I found that Hareena was brother to the chief of the

Lynx kraal of Corannas, situate on the banks of the Donkin River, which runs into the Yellow River, about four days' journey above its junction with the Malalareen River, and flows from the east. Lynx kraal is the town highest up or farthest to the eastward of any belonging to that nation. Hareena has a brother of the same name, who is distinguished by the appellation of the younger. The kraal contains about seven or eight hundred Corannas, also a great number of Bushmen who speak the Coranna language. Coranna men frequently marry Bush-women, but Hareena could only recollect one instance of a Coranna woman marrying a Bushman. These Bushmen on the Donkin River are much more civilized than that part of their nation which inhabits the more western parts of Africa, for they abound in cattle, and are inclined to live in peace with their neighbours. The inhabitants of the Lynx kraal exchange skins with the Bootchuanas and Gohas for corn and tobacco. He said they have no intercourse with the Tammahas and Mashows, because they live so far to the north, yet the report of our visit to the Marootzee country, though considerably beyond the country of Mashow, had reached Lynx kraal before he left it.

Hareena said that his people knew nothing about a God, but they believe that there were at first two men in the world, a Coranna and a Bushman; that a woman came out of the ground, whom the Coranna married, and that from this connexion the country was peopled. The Coranna employed the Bushman to kill game. One day this Bushman came to a large cave, where the Coranna kept his calves, for there were no cattle-kraals in those days, when he shot, with an arrow, one of the calves, which he skinned and brought to the Coranna as if it had been game. On tasting the flesh, the Coranna was surprised, and said it tasted like a new kind of game, and inquired where he had obtained it. The other only replied that he had shot it. The next time the Bushman

went in search of game, the Coranna, suspecting that all was not fair, followed him secretly, and saw him go to the cave and shoot another calf, and thus his roguery was detected. The discovery of cream, according to Hareena's relation, was accidentally made by the first Coranna. After milking his cows, he happened to let the horn, which received the milk, remain standing near the mouth of the cave for a considerable time; on returning afterwards to take it away, he was surprised to find the milk covered with cream, which being a greasy substance, he thought would prove an excellent article for smearing the body, a discovery of no small importance in the estimation of South Africans.

The artifice of the Bushman led to a disagreement between them. A little before sunset, one evening, they agreed upon a separation, and also a division of the cattle, which had been before considered as their mutual property. The Coranna inquired of the Bushman which of the cattle he would choose for his share; who replied those which had sparkling eyes, not reflecting that their lustre at that time must have arisen from the rays of the sun. The Coranna chose the dark-eyed cattle; but put off the time for making the division until the sun went down. On examining the herd, the Bushman could find none with shining eyes, and, supposing they had strayed, he went in quest of them. After an unsuccessful search he returned with his body severely scratched by the thorns. In the mean time, the Coranna having smeared his face and legs with butter, which he had obtained from the milk, looked so well, that the Bushman was ashamed to remain longer with him, and went away without the cattle, to subsist entirely upon game, leaving his share to the Coranna. But, their tradition was silent upon the way in which the poor Bushman obtained a wife.

The Goha nation is the nearest to Lynx kraal in an easterly direction, being about four days' journey higher

up the Donkin River. Their principal town stands on the banks of that river; and another of their towns is near a river, called Kaap, which likewise empties itself into the Yellow River, two days' journey above the junction of the Donkin, and like it flows nearly from the east. Some of their houses are built in the form of those of the Bootchuanas. The name of their present King is Sakanna, and that of the chief captain of the second town is Kureeapukoo [or, News of the Moon.] The chief town of the Gohas is much larger than Lattakoo, and the inhabitants, Hareena said, resembled the grass in number. But there is such a scarcity of timber, and even of bushes in that country, that they have none to construct inclosures for their cattle. They make ropes from the tails of the knoo, with which they tie their calves; but having neither trees, posts, nor large bushes, to which they can fasten them, they are secured by pins driven into the ground.

A people beyond the Gohas, towards the rising sun, had told them of a Great Water, lying beyond their country, out of which travellers come, bringing beads with them, which they deposit in different heaps; after this they retire, and the natives advance to examine the heaps. On those which they wish to purchase, they lay a skin or skins according to the supposed value, when they also retire; and the people from the Great Water return to see what offers have been made. If satisfied, they take the skins and leave the beads; otherwise they leave both the skins and the beads in the same state, and again withdraw; then the natives return, and lay more skins on the heaps; after which the skins are taken away by the strangers, and the beads by the natives. In this way they trade.

Neither elephants nor cameleopards are found in that part of the country, but they have the rhinoceros and other animals.

## No. IV.

### LIFE OF MANKAI, A GONAQUA.

MANKAI, [or, Accused of Poisoning,] was born in a Gonaqua kraal, or village, on the Bushman River, now called Albany, but formerly the Gonaqua country, where most of the English emigrants have settled. Umtoro, son of Gooreecee, [or, Aloe,] was then the captain or chief of the kraal. In the days of his youth there were many kraals of his countrymen, all of whom are now dispersed among the Caffres and Hottentots, with which nations they have intermarried.

A short time after the death of his father, their kraal was attacked by the Caffres, in consequence of which his mother fled with him to a boor in the colony, with whom he lived until manhood. Many years ago, during an insurrection by the boors around Graaf Reynet, a report was circulated that all the Hottentots were to be massacred. On hearing this he escaped to a kraal of Hottentots, lower down the Zondag River, who were connected with the Caffres.

One night, while the Hottentots of the kraal were dancing, a commando of boors came upon them, to be revenged for the depredations they had committed on their property, when five of the kraal were killed, and five wounded, of which last number he was one. A ball

had passed through his leg. Observing some of the sinews hanging out, with his knife he ignorantly cut them off, thus occasioning a large hole to remain, which is painful to this day, especially in cold weather. The boors having overcome the Hottentots, took all their cattle, and many of their children from them, and returned with the spoil towards the river Zondag, which having risen during the battle they found impassable. The Hottentots hearing that they were unable to recross the river, repeatedly attacked them in the afternoon, and the boors were defeated, and obliged to restore the children, cattle and guns which they had carried off. They also made the Hottentots a present of powder and balls, and promised to make no more commandoes against them. In consequence of these concessions the Hottentots engaged not to molest them in recrossing the river; and thus both parties quietly separated.

The treaty, however, was only kept by the boors for about a month, at which time they came against them in greater numbers than before, and attacked the kraal under the covert of night; when two Hottentot men and the same number of women were slain; but the commandant of the boors being also killed, who was an intrepid man, his followers retired, and returned no more. During the first attack the commandant's son was killed, and was buried in the vicinity of the river.

Shortly after these things had taken place, the Missionary Institution at Bethelsdorp commenced, and Mankai's people hearing of it, joined the settlement, and so far as regarded the Hottentots in general, peace was restored to that part of the colony.

In the last rencounter between the boors and Hottentots, a cousin of Mankai's had the end of his little finger shot away, but this slight wound was followed by his death the same day; perhaps, said the narrator, it was owing to the fright, and not to the loss of his finger.

Mankai, himself, was six months in recovering from his wound. During his illness, a Hottentot who had been at the Missionary Institution, called and spoke to him of God who made the Heavens and the Earth; but he was not able to understand the subject, and only laughed at the Hottentot, saying he certainly had some connexion with the Devil who made him say such things; notwithstanding this ridicule, the benevolent Hottentot persisted in admonishing him, and assured him that, if he ever became acquainted with God, he would be ashamed of what he had said.

The Missionaries at Bethelsdorp being much spoken of, he felt a desire to hear what they had to say, and Congo, a Caffre chief, happening to be going there on a visit, he went with him. Hearing a bell ring the next morning after their arrival, and observing the people assembling together, he supposed they were going to receive beads from the Missionaries, which induced him to accompany them. He then heard, for the first time, much said about the evil nature of sin, and the punishment it deserved, and would certainly receive, if pardon were not obtained in this life. He supposed every thing said by the preacher was intended for himself, which made him both sorry and afraid. A Caffre, who sat at his side during the address of the Missionary, asked him if the speaker was counting numbers. To whom Mankai replied, that if he felt like himself he would not think so.

On returning home with the Caffres, he had so great a desire after more instruction, that he told Congo he must return to Bethelsdorp. On his way thither a boor informed him there was a law to prevent such persons as he was from joining the Institution, which induced Mankai to enter his service, and afterwards into that of other boors; but his mind continued unhappy till he met with a converted Hottentot, reading the Bible to a group of other Hottentots, and exhorting them to believe

in Jesus Christ. This produced a resolution to join the Bethelsdorp Establishment directly. The day afterwards he was so alarmed by the preaching, that he fainted and fell down. On hearing of his case, a Missionary called on him at his hut, and pointed out the way of salvation, through faith in Christ. Nine years afterwards he was received as a member of the Church of Bethelsdorp.

## No. V.

### TRAVELS OF AARON, A FUGITIVE SLAVE.

AARON became known to me whilst he was a slave in the colony during my former visit to Africa. Learning that I had arrived in the interior, he came to me, when at Old Lattakoo, to solicit my interference with the person to whom he then belonged, that he might either be sold to the master he formerly served, or be allowed to purchase his liberty with elephants' teeth, which he expected to procure.

He stated, that severe treatment from his master had determined him to abscond beyond the limits of the colony. He was two months on the journey from his master's house, north of Graaf Reynet, till he reached the Great Orange River, seventeen days of which he lived on the bark of the mimosa tree. His strength was so reduced by hunger that he could only proceed very slowly. On the 17th day he thought he must have died had he not shot a Guinea fowl. On reaching a Coranna kraal, on the Great River, he was so exhausted by the journey, that for eleven days he was hardly able to move from the spot on which he lay down. The Corannas treated him kindly, and he remained with them six months.

Hearing that the Griquas had seized three fugitive slaves, and sent them back to the colony, he left the Great River and fled higher into the interior, to Long

Mountain, from whence he proceeded eastward to the Malalareen River, where he met with Buys, a fugitive Africaneer boor, from the colony, whose party he joined. With these he removed to the Yellow River, when the day after their arrival they were attacked by a party of Griquas, who wished to apprehend and send them as prisoners to the colony. The Griquas fired upon them three times, which was returned, and a Bushman belonging to the Griquas was killed. After this encounter they removed higher up the Yellow River, to be out of the reach of the Griquas, from whence they sent messengers to Sibinell, a powerful chief, residing some days' journey from them, to solicit permission to live at his town. On receiving their message, Sibinell was so pleased with the application, that he came personally to invite them to live with him. This invitation they did not hesitate to accept. Soon after their arrival at Yattabba, Sibinell's town, they planted Indian corn, tobacco, pumpkins, water-melons, &c. and built a house for their residence fifty feet by fourteen, and five feet high. They frequently found the rains in that part of the country uncommonly heavy; during one of those falls three women were drowned, and three of Sibinell's children died.

They had not long resided with Sibinell before he compelled them to go with him upon a commando against the Boquaina nation. The army was composed of about 8,000 men. A small party of the Boquainas was sent out to attack part of Sibinell's troops, but being surrounded, about fifteen were killed. On approaching the town, which stood upon a hill of difficult access, they attempted to ascend to it, but were repulsed by the Boquainas rolling down stones upon them from the summit, so that they were glad to retire without being able to capture any of their cattle, which was the great object of the expedition. Though Buys, Aaron, &c. fired upon them from five muskets, they made no impression.

Being in want of clothing, and hearing of a nation to

the eastward, at the distance of five days' journey, called the Morrimussanee, that sold linen, some of which they had seen, they obtained liberty from Sibinell for Aaron to go there and procure a supply. With reluctance he consented. On reaching that nation, Aaron could not obtain what he wanted, wherefore he continued his journey to the eastward. In two days he came to the Maquaina nation; but they were in a state of warfare with the nation beyond, and would not permit him to proceed forward; he was therefore obliged to return without accomplishing his object. The Moquainas told him there were Macuas [or white people] residing beyond them, who sold guns, powder, horses, waggons, clothes, pots, &c., but that cattle in that country were scarce; that their houses were white; that clothes and linen for sale were packed high above each other in their houses; that they send up balloons into the air, and added, God is in them; that the town stands on the opposite side of a wide water, which they cross on rafts. They also told him that on the near side of the water there was a nation with long hair and brown complexion, among whom a white woman lives, who receives goods from a town on the opposite side of the water, and sells them to the natives.

The white men's town they reported to be so near the Morrimussanee that it could be seen from the top of a mountain in the neighbourhood.

Aaron saw the banana growing in the gardens of the Moquainas, whose houses were superior to those of the Bootchuanas, having painted walls and plastered ceilings. He saw much metal, which they said was gold, and more beads than he had ever seen in the colony. They have one house for living in, another for sleeping in, a third for cooking, and others for stores.

ives do not paint their bodies like the Boot-
Barrolongs, but wear many rings on their
wever, they dress much after the same

fashion. They wear hats made of skins and rushes, of the Malay shape. The King wears a tiger-skin cloak. He saw many bushes, called by the colonists the sugar-bush, which are never found far from the sea.

The above account seems to contain internal marks of correctness. The white town, of which Aaron had heard, must be a Portuguese settlement near the mouth of some river on the Mosambique coast, or at De la Goa Bay.

## No. VI.

### DANGEROUS RENCOUNTER WITH A LION BY HANS, A GRIQUA, AS RELATED TO ME BY HIMSELF.

WHEN Hans was performing a journey on horseback, from the interior to the colony, about four years ago, with Jan Vanroy and his son, they were riding near Thorn Mountain, on the limits of the Bushman country, and fell in with two lions, which they followed with the hope of shooting. In the pursuit one of the lions stopped and prepared to defend himself, which so intimidated them that, in their turn, they fled precipitately. Observing that the lion gained ground, they dismounted and held the horses close to each other, with their tails towards the angry animal; but he furiously crept under their bellies and caught hold of Hans, while loading his musket, which had a little time before been discharged at an antelope.

The lion first caught him by the knee, and afterwards seized him by the left thigh, which he proceeded to gnaw. Meantime Jan Vanroy and his son were in such consternation, as rendered them incapable of doing any thing to rescue him from this most perilous situation. Hans, however, called to them to drive the horses towards him and the lion, which might compel the animal to retreat. The voice of Hans raised the courage of Vanroy, who instantly fired and wounded the lion in the jaw, which made him quit his hold of Hans, and move to a little

distance. Hans then got to the horses, but finding himself unable to stand, was obliged to mount one of them.

The enraged animal returning to the attack, rushed a second time under the bellies of the horses, who, by their kicking, drove him off; on which he ran to the spot where he had seized upon Hans, laid hold of his hat, which fell off in the struggle, and ran away with it. Hans bled profusely, and lay for two months without any hope of recovery; but after that period his strength gradually increased. He could then walk a little, but the sinews being torn from his knee, he found great weakness in it. He could ride with more ease, but the marks of the lion's teeth will continue with him to his grave.

While under the lion he recollected none of the thoughts which then passed in his mind, but said he was almost dead with terror. However, on the lion leaving him, he began to think of God in a way he had never done before. When the lion had finally left them, and it was feared Hans must bleed to death, Vanroy* spoke seriously to him about God and the Saviour, which made strong impressions on his mind. Some time afterwards he was enabled to resign himself into the hands of Jesus Christ, by which he was delivered from the fear of death.

* Jan Vanroy was one of the three Hottentots who visited London about sixteen years ago, and the husband of Mary. He was murdered by a party of Caffres during the last Caffre war, and at the very time Dr. Philip and I were also in the neighbourhood of Caffraria.

## No. VII.

### THE LORD'S PRAYER IN THE BOOTCHUANA LANGUAGE.

| | |
|---|---|
| Hara a chuna | *Father our* |
| yo mo behoorimo | *there in heaven,* |
| lina haho le booeewey | *thy name be feared,* |
| bohoshe ya haho bookley, | *the kingdom of your's let it come,* |
| ahoonee kaha ratta kahon | *that what you will may be done* |
| molehaatsing | *on earth,* |
| oolee chuansee mo behoorimo | *as it is done in heaven,* |
| re neya ka mecha yokley bohobee | *give us every day our bread,* |
| in mo nekla mohalliwa chuna | *forgive us our evil* |
| yakka keebatie mooreetsee onte hela bohalee | *so as we forgive them that do us evil,* |
| oosee kooang koghe sebing chuna rehooluting | *lead us not in the way of evil,* |
| mo baharing bahoshe baho wenna | *thine is the kingdom* |
| ka tahta | *and power,* |
| le bohoolee | *and the greatness,* |
| boosee inhoopee. | *for ever.* |
| Amen. | *Amen.* |

## No. VIII.

# BOOTCHUANA TALES.

THE following absurd and ridiculous fictions are presented to the notice of the reader only because they exhibit, in a striking manner, the puerile and degraded state of intellect among the natives of South Africa. Who can contemplate the ignorance and imbecility which marks this display of Bootchuana *literature* without the liveliest emotions of pity and concern? especially when it has been fully demonstrated, by many pleasing facts, that the African mind is capable by the blessing of God of entertaining the exalted views of revealed truth, and of escaping from the shackles of ignorance and the bondage of Satan.

### THE LIONESS AND HARE.

There was a lioness that made a den, and had young ones; a hare came and lived with them. The lioness begged the hare to take care of her children, while she went out to hunt. During her absence, the hare killed one of the young lions, cooked it, and eat the whole, except one hind leg, which he preserved to present to the lioness on her return home. When she arrived, he pretended that he had killed another hare for his little brothers, the appellation which he gave to the young lions, and had preserved a leg for her.

The next time the lioness went from home, the hare killed a second young lion, and continued this practice till only one was left alive. The lioness had always been accustomed, on her return, to send the hare with the young lions to drink; but as only one now remained, he was obliged to bring it back, in order to conceal from the lioness what he had done. At length the hare ventured to kill the only remaining young lion; but to his great confusion, on the return of the lioness, she sent him to fetch his young brothers to be fed. The hare came back alone, saying that the young lions, instead of coming, had scratched him and driven him away. Hearing this, the lioness immediately ran in quest of them, when the hare, conscious of his guilt, fled to the bushes, and took refuge in the hollow part of a mimosa tree. The lioness, not finding her whelps, returned; but as the hare was also gone, she suspected his guilt in the business, and discovering him concealed in the hollow of the tree, inquired if he had seen the young lions. The hare replied that he had not. The lioness retired on receiving this answer, and the hare seized the opportunity to flee to some place of greater security. He chose to take refuge under the wing of an ostrich. The hare, not returning home as the lioness expected, she went again in search of him. Falling in with a flock of ostriches, she inquired of them if they had seen the hare. They said they had not; on which she went to one who was feeding alone, under whose wing the hare was concealed, and asked if she had seen him? The ostrich gave a similar reply. The lioness then commanded her to lift up her wings, that she might see what was under them. On hearing this command, the terrified hare jumped from under the wing, and fled towards the side of the Great River. The lioness coming up, and seeing something lying on the bank, which appeared like a stone, she took it up and threw it, not, as she intended, into the middle of the river, but to the other side. This happened not to be a

stone, but the hare, who immediately stood up, thanked the lioness for the kind office she had performed, ran off, and was no more seen.

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## THE WISE AND FOOLISH HARES.

THERE was formerly a particular kind of hare accustomed to dwell on the mountains in holes dug by themselves. One, wiser than the others, made different entrances to her cell. Another, who was less wise, made a passage that went straight in, neither crooked nor divided. When the latter retired into her hole to sleep, some one kindled a fire on the outside, in the direction of the wind, which, blowing the smoke and heat into the hole, suffocated her; but the former, having made different passages leading to his cell, easily escaped by the opposite passage from that into which the smoke and heat were blown.

When the foolish hare felt the smoke and heat entering her cell, she called out loudly, "Brother, brother! come and help me, for I am almost suffocated!" but the other paid no attention to her screams; he only laughed, and in sport desired her to stand upon her head, which, while attempting to do, she died. On entering the hole afterwards the live hare took the dead one by the ears, and called out "Stand up, my sister, or I shall eat you up;" but he found she was dead.

After this occurrence, the wise hare, that had horns on his forehead,* began to talk of his wisdom in providing against evil; but while he was boasting, a creature came down from the heavens and snatched away his horns. The hare pursued as fast as he could. The

* There is an animal, resembling a hare, which has horns about fou inches long. The scull and horns of one is in the Missionary Museum.

creature, while flying away with the horns, called out to others of its own kind to bring to the hare, a cow whose milk it knew was poisonous. When the hare was about to partake of the milk, a friendly fly whispered that there was poison in it. On receiving this information the hare pretended to drink, but keeping his mouth shut, the milk only touched his lips. At length the hare desired the cow to be taken away, for he could drink no more. Afterwards they appointed the hare to watch the cattle, intending to form some other plan for effecting his destruction; for this purpose they caused so much rain to fall as they thought must certainly drown him; but on coming to the place, when the rain was over, they were surprised to find the hare alive, and their own cattle all drowned, at the sight of which they restored the horns to the hare.

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## THE SILLY LION AND CUNNING HARE.

THERE was a lion and a hare living together during a time of great scarcity. The hare said one day to the lion, "Where shall we get food?" but the lion seemed indisposed to give his advice; on which the hare said, "I would willingly give my advice, brother, did I not fear you would think me presumptuous;" but the lion, being very hungry, said he should not think so.

The hare, on receiving such an assurance, desired the lion to fill his nose and ears with worms, and lie on the ground as if he were dead. After the lion had done this, the hare ran and informed all the game that there was a dead lion, and invited them to come and see him. The first description of animals who came were tortoises. On viewing him, one of them said to another, "Let us depart, for we never saw a dead lion breathe." Then

came a company of baboons, who overheard what the tortoises had said; on which they remarked, that if the tortoises have said he is alive, we may believe them, wherefore they also retired from the carcase. Afterwards many elks came to the spot, who said to each other that the lion was dead, but immediately on their saying so, he sprang up and killed them all; then choosing the fattest for himself, he left the remainder to the hare.

The hare was offended with the lion for this conduct, and caused it to rain. When the clouds weregathering, the hare said to the lion, "Come, and let us make a house." This they began directly, and when the hare was thatching the roof, he purposely fell from it several times. On seeing this apparent awkwardness of the hare, the lion said to him, "You are good for nothing, let *me* do it." While the lion was busily employed on the roof, the hare began to cook some meat, during which he secretly made a cord from the sinews of the animal he was cooking. The lion, observing what he was about, desired some food to be handed up to him. While doing this, the hare unobservedly tied the cord round part of his body and pulled it tight; on which the lion said, "My brother, you hurt me!" but after denying that he had done it, the hare gave a violent pull, and the lion fell dead to the ground.

The hare being convinced that the lion was dead, flayed him, and, leaping into his skin, seemed changed into a lion. Going off in the lion's skin, he advanced towards some wolves, who, when they saw him coming, said, "There comes our king!" and they prepared for him their best food, which was stewed meat.

The hare was accustomed sometimes, during the day, to creep out of the skin. On one of those occasions a wolf inquired what footsteps those were which he saw. "I thought," said he, "we had no stranger with us but a lion." This observation made them suspicious, and

they watched the hare, until one day they saw him come out of the lion's skin. A short time afterwards they made a feast, to which they invited the lion. During the feast, the wolves took up stones and began to cast them at him, but the hare leaping from the skin fled, and they saw him no more.

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## CHILDREN AMONG CANNIBALS.

IN a certain part of the country some women were employed in the fields digging the ground with pick-axes, who sent their children to fetch water from a little distance. When they came to the water, there happened to be a large bird among some trees, singing so prettily as to attract the notice of the children, who followed it from place to place, as it flew, to hear its songs. In this way they were led to a great distance from their parents, when it began to rain. Observing a village not far off, they said to each other, "Come, let us take shelter in the village till the rain be over;" but they did not know that the inhabitants of it were cannibals. On reaching the village a woman invited them to her house, and brought out a sackful of reptiles, which she put before them to eat; but the children said they could not eat those creatures. She afterwards brought out other things, which were equally disgusting.

The children refusing to eat any thing that was put before them, an old woman desired them to point out to her which was the youngest. On their doing so, she immediately put the child into a large pot that stood upon the fire, boiled and then ate it. After eating the child she conveyed the others to an out-house, where she put them to sleep, covering them over with a large skin cloak. On going out, she made fast the door by placing large stones against it. One of the elder boys, who was wiser than the others, suspecting the

object of their confinement, and believing that they were detained to be eaten, kept himself awake, and during the night pinched and awoke the other children, when by their joint efforts they happily succeeded in getting the stones removed from the door, and effected their escape without being overheard by the cannibals. The old woman, finding in the morning that they were gone, went after them; the children seeing her approach, while yet at a distance, hastily climbed up some camel-thorn trees; but she observed where they were concealed, and with an axe cut all the trees down. Just then the bird that had decoyed them to the village made its appearance, and assisted the woman in collecting the children, and bringing them again to her house. On arriving there, one of the women came out and cursed the bird: which being offended, became sulky, and would not eat, but took the children under his protection, and restored them all to their parents, except one who happened to be the child of the woman that had cursed him. This child he carried up into the air, and let it fall from a great height, which caused its death.

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## CRUEL PARENTS OF A DUMB LAD.

THERE was a dumb young man whose parents greatly disliked him, and privately used means for his destruction. To promote their object, they sent him to attend their cattle in the field; but his youngest sister warned him of their designs against his life, and advised him always to carry his shield and assagais with him. His parents often came to the field to kill him, should an opportunity offer; but being on his guard he always escaped. At one time they brought dogs with them on purpose to seize him, but he eluded the danger.

The conduct of his parents obliged him to flee from that part of the country. In his flight he came in sight of a large town, but saw no inhabitants, only cattle feeding around. Apprehensive of danger, he rubbed his body over with a magical ointment. Arriving at the town, he called at a house, where he found a young woman employed in boiling human flesh, who said, "Why are you come here? Do you not see that I am boiling the flesh of men?" Though dumb he was able to ask her why she did so, adding, "Let old women do it if they will." Upon which an old woman called out angrily to the young one to come to her; but on her refusing, she threatened to boil her also. The girl being afraid would have fled, had not the dumb lad forbidden her to flee, and promised to protect her. The old women then ran to her in a rage; but the lad immediately set his dogs against her, and she was torn to pieces; the dogs eating some parts of her body, and burying others. The lad then seized and carried off many of the cattle belonging to the place; most of which he gave to his little sister, as a reward for warning him of the danger he was in from his parents, and by means of which he had escaped with his life.

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## CRUELTY OF AN UNCLE TO AN ORPHAN NIECE.

THERE was a little girl and her sister who were orphans, and lived with an uncle and aunt. On one occasion, when the two latter were absent in the field, the youngest girl cried so much for some food, that her sister ventured to give her a portion to pacify her. When her uncle returned from the field, and found out what had been done, he was so enraged that he resolved to have her put to death. To execute his purpose, he took her with him to a distance from the place where they lived.

On the way, she begged that he would not kill her, for she had only taken a small piece of meat to satisfy her little sister; but the uncle was deaf to all her entreaties. He met some people by the way, who seeing the girl weeping, asked what he was going to do with her. He said she must die, because she had cursed him. The child denied having done so, and said she had only given a small piece of meat to her sister. Soon after passing these people he met others going on a commando against some nation, who asked what he was going to do with the pretty little girl. He answered the same as before, as likewise did the girl; on which they murdered the uncle, brought back the girl to her town, and provided a good husband for her.

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## THE WONDERFUL BULL.

IN a certain part of the country there were three little men, who had a great many cattle in their kraal. On one occasion, when a commando came against them, they were sitting at a short distance from the place, sharpening their battle-axes. At the time the cattle should have gone out to graze, the bull seemed to know that strangers were lying in wait to capture them; he, therefore, drove them back as they approached the gate of the kraal in order to go out. The owners, at first, did not know the cause of the bull's conduct, but afterwards discovering the commando, that had come on purpose to take the cattle, they said to him, "No, no! you must not stop them from going out, but let the commando take them;" on which the bull suffered them to come from the inner to the outer kraal. The proprietors then repeated to him that he must permit the commando to take them; and both the bull and the other cattle were seized and carried off.

One of the commando had tried to kill the chief owner of the cattle, but in the act of throwing an assagai he happened to kill himself. A second, after censuring the conduct of his companion for killing himself, prepared to throw his assagai also against the owner, but he was likewise killed in the attempt. After this none of the commando attempted to take the life of the proprietor of the cattle, but went away with those which they had taken. On reaching their kraal they said the bull must be killed, or he would recover the cattle; on which they killed him, and divided his flesh among the herdsmen and the keepers of the cornfields; but all who had eaten of the bull died. Afterwards the owner of the cattle appeared, and called out thus to the bull:—"Where are you, that you do not bring back my cattle?" Upon which all the pieces of the bull came out of the dead bodies of those who had eaten of his flesh, and re-entering the bull's skin, he became alive again, and brought back the stolen cattle to the owner.

## No. IX.

### SOME CUSTOMS AMONG THE INTERIOR NATIONS OF SOUTH AFRICA, APPARENTLY OF JEWISH ORIGIN.

ALTHOUGH the following customs have been already mentioned in different parts of the Journal, it may not be amiss to recapitulate them, in order to exhibit, at one view, the reasons for supposing that they are derived from the Jewish nation, if, indeed, the people who first introduced them into Africa were not the immediate descendants of the Israelites.

1. Circumcision, and despising the uncircumcised.

2. Espousing or betrothing, long before marriage be consummated.

3. Purification by water, and by shaving the head, to do away supposed or dreaded defilement, which they may have contracted by intercourse with strangers.

4. Transferring impurity or infection from individuals to some animal which is slain, as in the case of the King of Lattakoo, after sickness.

5. A brother, (or if there be no brother, the next of kin,) must take his brother's widow, as a wife, to raise up seed to his brother; the children thus born are legally viewed as the children of the deceased. The acknow-

ledged heir to the Marootzee throne is a son of this description.

6. The Kings sitting in judgment at the gate.

7. Women hastening from the city to meet those returning from a distant expedition, and advancing to the city in their company, with singing, shouting, and clapping of hands.

## No. X.

### SOME ALTERATIONS AND IMPROVEMENTS IN THE COLONY OF THE CAPE OF GOOD HOPE, FROM 1814 TO 1819; COMPREHENDING CAPE TOWN—GEORGE TOWN—UITENHAGEN—GRAHAM'S TOWN—GRAAF REYNET—PACALTSDORP—THEOPOLIS, &c.

I LEFT Cape Town in February, 1814, and returned on a second visit February, 1819. During that period Cape Town, which is the residence of the government, and the chief town in the colony of the Cape, had increased nearly a fifth part.

George, a town two hundred and fifty miles from the Cape, on the eastern coast, had, in 1814, only about four houses; but in 1819 it was increased to a street of nearly a mile in length, though the houses were not standing close to each other, room being left for good-sized gardens.

Uitenhagen, a town fifteen miles from Algoa Bay, had increased one-third; and Graham's Town in the same Drosdy, situated six miles higher up the country, from having only been composed of mere temporary erections, had become a considerable and handsome town.

Graaf Reynet, a Drosdy town about one hundred and fifty miles to the westward of Graham's Town, had increased nearly one half.

A large building was erecting, for an exchange, in Cape Town, and the theatre was falling into decay.

A few houses only had been added to the towns of Stellenbosh, Paarl, and Tulbach.

In no part of the colony did I observe a greater alteration or improvement than at the Hottentot town of Hooge Kraal, now called Pacaltsdorp, which stands at the distance of three miles from George Town.

Dikkop, their captain, (as mentioned in my former Journal, with about sixty of his people,) paid me a visit on my arrival at George Town, on the road to Bethelsdorp, in March, 1813, when he requested a Missionary to be sent to him and to his people. Upon visiting his kraal I found only a few miserable huts, neither gardens nor corn-fields, and the lands remaining in an uncultivated state. Not one person could read, and nearly the whole population were dressed in dirty, tattered sheep-skins, and their bodies filthy in the extreme. They knew nothing about God, the Saviour, the Bible, or any thing valuable.

Soon after this visit, Mr. Pacalt, a pious, disinterested, and active Missionary from the London Society, commenced a mission to this people, and continued with them till his death, which happened only a few months before my return to that country.

On revisiting this kraal in 1819, in company with Dr. Philip, I found the settlement surrounded by a wall, six feet in height, five feet thick at the bottom, and tapering to the top, the whole length being 6,767 feet. Inclosures for securing their cattle in the night-time were surrounded by walls of the same construction, and measured 938 feet. Their gardens were defended by walls of a similar kind, measuring 3,396 feet. The whole quantity of this kind of fence measuring 11,101 feet.

Their gardens contained peach, apricot, and fig trees, potatoes, pumkins, water-melons, cabbages, beans, pease, Indian corn, &c. Almost the whole of the men and

women were on the Sabbath dressed like Europeans. About two hundred generally attended worship; thirty-nine persons were members of the Christian Church; seventy children regularly attended the school, which was taught by a young *Hottentot*, who had been himself instructed at the same school; six boys and seven girls were learning to write and cipher. At the commencement of the mission, only Dikkop, the chief, possessed a waggon; now the Hottentots have five waggons, one hundred and fifty oxen, a hundred cows, fifty-three calves, and a considerable number of sheep.

In the interval between Mr. Pacalt's death and the arrival of Mr. Messer from the mission at Bethelsdorp to supply his place, which might be upwards of two months, the Hottentots resembled a family of children bereaved of both their parents by a stroke; every thing was at a stand, and they appeared as incapable of exertion as though they had been deprived of the faculty of thought. Their captain died a short time before the Missionary, which contributed to render their situation worse; in fact, they resembled an army without officers.

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Two Missionary stations had also been erected at Albany, or that part of the colony on the eastern coast, which borders on Caffraria. One established by the Moravians on the White River, near the Sunday River, which, though cruelly destroyed during the Caffre war, by that untutored race, was resumed on the return of peace. Another, founded by the Missionary Society, at Theopolis, near the mouth of the Cowie River, on lands granted to the Society by his Excellency, Sir John Cradock, then Governor of the Cape, from whom also it received its name.

During the Caffre war this settlement was attacked three times by thousands of infuriated Caffres, who were

repelled on each occasion; yet they nevertheless succeeded in carrying off upwards of a thousand head of cattle. In consequence of these repeated attacks, the Hottentots, under the direction of the Missionary, Mr. Ulbricht, (since dead,) raised with great labour a fortification, composed of strong palisades, eight or nine feet in height, and capable of containing the whole population, with their cattle. The sight of this fortification so discouraged the Caffres that they did not venture to attack them any more.

The lands of Theopolis, in the original grant, only extended down the valley to about a mile from the sea; but encouragement was given, both by Governor Cradock and Colonel Cuyler, the Landdrost of the district, to expect that afterwards this tract, lying between the former lands of Theopolis and the sea, should be added to the settlement, provided the Hottentots were industrious, and the number of their cattle so increased as to require more pasturage. While I was travelling in the interior, his Excellency Sir Rufane Shaw Donkin, acting Governor of the Cape, granted to Dr. Philip, for the Society, this land, which grant affording free access to the ocean, as well as more pasturage for the cattle, is likely to prove extremely beneficial to the settlement. It will operate as an inducement to the natives to pay more attention to fishing, for which they might find a regular market at Graham's Town, being only about eighteen miles distant from Theopolis.

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It may not be uninteresting to the friends of the Missionary Society to relate a visit, made by Dr. Philip and myself, to the above-mentioned lands, during our stay at Theopolis, in the month of July, 1819.

On the afternoon of the 19th, accompanied by Mr. Ulbricht, we left the settlement on horseback, to ride

along the valley as far as the sea, a distance of about four miles. The hills forming the sides of the valley for the first two miles were thickly clothed with trees, whose foliage is always green. A small river runs, in a serpentine course, along the middle of the valley, seldom exceeding a quarter of a mile in breadth. Little spots on the hills and the valley had evidently been cultivated, but were afterwards destroyed by the ravages of the Caffres. Towards the ocean, the river becomes a standing water, in consequence of a bar of sand running across its mouth, and so completely damming it up that the fresh water can only reach the sea by oozing through the sand.

Arriving at the shore we found a smooth, sandy beach, extending to a considerable distance on each side of the opening by which we entered, and surmounted by a range of low, steep, and remarkably green hills, presenting an insurmountable barrier to the furious waves of the ocean. The constant succession of rolling billows perpetually breaking upon the sands, with the spray proceeding from them, driven before the wind, added much to the sublimity of the scenery.

The termination of Theopolis River resembled a considerable lake, separated from the Indian Ocean by perhaps an hundred feet of smooth sandy beach. Cranes, and various kinds of beautiful sea-fowls, were standing in the lake and on the shore. These and all the surrounding objects wearing at that time a golden hue from the rays of the evening sun, rendered the scene extremely interesting. Our enjoyment, however, was checked by the reflection that probably some of those savage Caffres, who had so lately attacked Theopolis, might be lurking among the neighbouring cliffs or bushes.

After great rains the river acquires such an accession of power as to be able to open a way for itself to the ocean; but no sooner does its waters decrease in strength

than the sea throws up the sandy bar, and again confines the stream to its own narrow vale.

The sun being nearly down, we left the beach to return to the settlement, over the hills on the east, or opposite bank of the river from that by which we had descended. Our progress was at length stopped by the deep bed of a river, skirted on the other side by an impenetrable wood. We descended and passed along its margin among tall grass, and it being almost dark our horses had many hairbreadth escapes from stepping into deep holes, made by the burrowing of the wild boar. At length coming to a wide sheet of water, Mr. Ulbricht, after hastily saying it was the road, dashed into it, when instantly nothing more than his own and his horse's head appeared above water. This mode of crossing rather startling us, occasioned a pause, and we could not help wishing for either a boat or a bridge. Observing our hesitation Mr. Ulbricht immediately recrossed to us, soaked with water, and proposed trying a pass through the wood, made by the wild beasts, which he feared would be difficult to penetrate with horses. Resolving to attempt it rather than wade up to the neck, we followed him to a narrow passage in the wood higher up the river, into which we entered, dragging our horses after us. As it was extremely dark we were obliged to feel our way, and had our progress frequently obstructed owing to the saddles being caught by strong branches hanging across the pass, and from which it sometimes was not easy to get free. Other branches were brought down by the shoulders of the horses coming against them, and shut up the path till they could be removed out of the way. In addition to these difficulties, the track being on a descent the horses were frequently tripped up, by their feet striking against roots which lay across. We several times turned down paths to the left, which seemed to lead out of the forest, but finding the way impassable, from deep pools of water, we were obliged to return to the old track, where we

expected every minute to meet with elephants, lions, or Caffres, either of whom would have been equally unwelcome. However, after pursuing the windings of this intricate path for a time, which appeared to us very long, we succeeded in getting out of it, into ground covered with grass and bushes.

Our worthy guide now expected to discover the road leading to Theopolis, but very soon our course was completely obstructed by an impenetrable thicket, which obliged us to retrace our steps and search for some opening in another direction. At length we discovered the path leading to Theopolis, along which we travelled till we arrived within a quarter of a mile of the place, when we were surprised by observing several musket-shots fired from a thicket which lay between us and the town, these were soon followed by others from different parts, and some from the front of a hill at a great distance. On seeing all this bustle our friend Ulbricht concluded that the settlement was attacked by the Caffres, whom we suspected were between us and it. We halted to consider what was most proper to be done in present circumstances. In consequence of the darkness nothing could be perceived but the flashes proceeding from the muskets as they were fired off. We concluded it would be safest for us to remain silent, till the result of the combat could be ascertained, or to find an opportunity for passing the assailing Caffres. Dr. P. attempted three times to fire a pistol, which he had carried with him, as a signal to those at Theopolis that we were near, but from some cause it would not go off.

We were soon afterwards relieved from our dilemma, by a Hottentot reaching us with the information that the town was not attacked, but that the people, in consequence of our absence so long after it was dark, were alarmed for our safety, and were firing off their muskets to intimidate Caffres should they be attacking us, or to encourage us if we were approaching. One man was

so alarmed when the firing commenced, that, from the middle of the town, he unconsciously fired upwards into the air; there had been also considerable agitation among the women and children. Before our arrival at the town we were met by Messrs. Evans and Moffat, with many Hottentots armed, who had set out to search for us; we were mutually pleased to find our apprehensions altogether groundless.

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The greater part of the emigrants who lately left England for South Africa have settled in the vicinity of Theopolis, and to the north and N. E. parts of it. Upon the whole, that part of the colony is pleasant and well wooded and the soil rich, but it is difficult to lead water from the rivers upon the grounds for the purpose of irrigation, owing to the deepness of their channels. Without an artificial watering of the lands, the produce must be very scanty.

In consequence of the frequency of commandoes against the Caffres during late years, I found the game greatly reduced in number, from what it had been on my former visit to that remote corner of the colony.

The great increase of the population in Albany by the arrival of so many emigrants from Britain, and the prudent measures adopted by government, it is very probable will keep the enterprising Caffres within the prescribed limits of their own country, on the side of the colony; nevertheless the improvements they must have made in warfare by their combats with the colonists for a series of years, may render them formidable and troublesome neighbours to the nations on their borders.

## No. XI.

### EXPERIMENTS BY SINKING BOTTLES IN THE OCEAN.

DURING my former voyage to South Africa, we sunk wine-bottles fifty fathoms into the sea, after they had been secured from the admission of water, in the best manner we could devise, by covering the corks with rosin; on that occasion they were brought up full of water, but without any visible alteration in the cork or rosin, which led some to imagine that part of the fluid had entered by the pores of the glass, and some persons even supposed the water might thereby have been divested of its saline particles.

To settle those points, a friend had presented me with two crytsal globular bottles, hermetically sealed, and made on purpose by Messrs. Pellat and Green, St. Paul's Church Yard.

In lat. 14. 27. N. to the westward of the Cape de Verd Islands, these and some other bottles were sunk by permission of Captain Creery of the Westmoreland, bound for Bombay, two hundred perpendicular fathoms, by means of two leads, the one weighing twenty-two, and the other twenty-eight lbs. To pull up this great length of rope and weight of lead, required the exertion of ten men for a quarter of an hour.

On the two globular bottles being brought on deck, they were found empty; but a wine-bottle sent down at

the same time, corked and plastered over with rosin came up, full of water, with the cork inverted. This we could not mistake, as the head was covered with red wax previous to the application of the rosin, and upon its reaching the deck it was indeed still corked, but the waxed end was undermost, in the neck of the bottle. Another wine-bottle had the pitch remaining entire on its mouth, but the inside was nearly full of water, in which also the cork was swimming. Two other bottles were full of water, but the corks and rosin of these were in the same state as when let down. The water in the inside was not fresher than before its entrance.

FINIS.